

The Churchman.

SATURDAY, MAY 24, 1879.

ALL the requirements made by the House of Bishops to enable the furnishing of the episcopate to the Mexican Church having been complied with to the satisfaction of the commission of bishops provided for the purpose of determining the matter, the presiding bishop of the house has taken order for the consecration of the Rev. Henry Chauncey Riley, D.D., Bishop-elect of the Valley of Mexico, in Pittsburgh, Pa., on St. John Baptist's Day, June 24th. The Bishop of Delaware will act as consecrator, and the Bishop of Western New York will preach. Thus an event of unusual importance in the history of the American Church approaches consummation. May God's blessing rest upon this action of our Church.

THE Rev. Dr. Sievers-Barten, in an admirable letter addressed to the Bishop of Virginia on the subject of the late pastoral letter, mentions a fact of much interest, and one, we presume, which is unfamiliar to many of our readers, even among the clergy. He points out that nowhere in Virginia, and, for that matter, in any other diocese, is the *Gloria Tibi* said where the rubric requires it. In other words, it is said before the gospel, when the rubric provides for its being said immediately after the gospel. Probably the rubric is much nearer being correct, liturgically, than is the practice. The *Gloria* is an ascription of praise to God for the event contained in the gospel for the day. Naturally, therefore, it would follow the reading of the gospel, rather than the announcement by the minister of what portion of Scripture is to be read. Curiously enough, the *Gloria* was in the English Prayer Book only from 1549 to 1552, when it was omitted; but its actual use has never been discontinued. Probably the English use without rubrical authority, has determined the American use against rubrical authority.

THE disestablishment of the Irish Church threw upon it many new responsibilities and opportunities. One of these was the revision of its Prayer Book. This was carried on in the general synods with so much of warmth and earnestness, not to say bitterness, as to show that Irish Churchmen have a great deal of Celtic blood in their veins. Now that the revision has been accomplished, it appears that they have, too, a great deal of human nature in them. The Bishop of Killaloe, in his charge just published, mentions some curious results which have followed on revision. The omission of the black letter names in the calendar "awakened a sudden enthusiasm on their behalf in

most unlikely quarters; and the express permission of the black gown in preaching has decidedly tended toward its extensive disuse. Bands, now that they are not enjoined, will, probably, be regarded once more as a beauty by those who objected to being tied to such an ornament." It is also said, on reliable authority, that now that permission has been given to the congregation to repeat the General Thanksgiving after the minister, the practice has been almost entirely given up in places where once it was held a most essential requisite of the service.

To the Hartford Theological Seminary (Congregationalist) belongs the credit of being the first among the theological schools of the land to enter positively upon the voice-training of its students. It has discontinued the services of its professor of elocution and established a professorship of vocal culture, placing in it a pupil of Mr. Pattou, whose system of training is admirably adapted to this purpose. We wish that similar professorships might be established in all the theological schools and seminaries, as well as colleges, of the Church. For we do not believe that bad reading and bad preaching (we refer to delivery) are due to any want of intelligence or care on the part of the clergy, but to the fact that they have not been taught how to use the throat and lungs in speaking. Good reading in the Church's services and good delivery in preaching are not the observance of elocutionary rules, but the utterances of a voice which is well-trained, and so is prompt and accurate in responding to the thoughts and emotions of the reader or speaker. So, too, it is to a faulty use of the throat, not to its excessive use, that the prevalence of clerical sore throat is to be attributed. It is the solemn duty of every one who is called on to minister at God's altar and to preach His Word to cultivate carefully and assiduously his voice, which is to be the medium of the devotions of himself and his people.

ST. CLEMENT'S, Philadelphia, is evidently lifted off its feet with elation at having occupied so much of the attention of the late diocesan convention. They have proceeded to hold a "requiem service for the soul" of a lamented presbyter, whose recent sudden decease is felt to be a great loss to the Church. There seems, at first thought, to be something disingenuous in thus attaching the name of one who is dead and cannot speak for himself to a service extraordinary and strange to the Church of his love and his obedience.

We would not jest about anything that partakes of the nature of a religious service in the eyes of those who

engage in it. It is a solemn thing for men to enter into God's house, whether they worship rightly or wrongly, intelligently or ignorantly, honestly or dishonestly, for the purpose of addressing Almighty God or for the purpose of producing an effect on their fellow-men.

We certainly would not do so with reference to St. Clement's parish. Nor would we judge their motives. Nor is it our place to pronounce them right or wrong; for that belongs to ecclesiastical courts. But the question naturally arises to every candid observer, Why is this particular priest chosen for the subject of such a service? Is there any special necessity for such a service in his behalf? Was he a sinner above all the others who have labored here in the work of the ministry? Or, if it is intended as a special honor to him, are there none others among the departed clergy and laymen and laywomen of the Church worthy of the honor?

DR. PUSEY AND THE AMERICAN BISHOPS.

Ours is an age of specialties, and we suppose it will be more and more a characteristic of learning that only in one's specialty can any man be regarded as an authority. The vast extent of the domains of knowledge, and the daily aggrandizement of its empire, render this a necessity; and it is becoming every day more and more deeply felt.

In his own specialty nobody can be compared with Dr. Pusey; and his treatise on the Prophecy of Daniel is of itself sufficient to entitle him to the lasting gratitude of the Church. There we feel the hand of an expert, and we bow to the authority of a master.

It is equally true, however, that the learned doctor is not and cannot be recognized as an authority in any matter of Catholic doctrine, or pertaining to the great system of Catholicity. It was comparatively late in life that he found out the nature of his own Holy Orders, and recognized the truth of the doctrine of Apostolic Succession. Even then he grasped new ideas by a wrong handle, and began to study Romanism from his habitual Protestant standpoint—i. e., conceding Catholicity to Rome, and imagining that England was uncatholic in so far as she differed with Rome. He had been accustomed to think of the Romanists as "the Catholics." In professing himself hostile to "the Catholics" he had once felt strong; now, discovering the weakness of a barren Protestantism, he very naturally began to credit "the Catholics" with the Catholicity professed in the Creeds. He studied Arnault and Nicole, and others of that school, and practically he seems to have adopted the idea that the Gallicans were about right, or per-

haps, rather, the Port-Royalists. At all events, he seems never to have comprehended—certainly he never adopted—the great Catholic position of the Caroline divines as expounders of the Anglican reformation.

In 1857 he published his "History of the Councils," a work which betrayed his incompleteness in the analysis and history of the Catholic system. It was refuted overwhelmingly in one of its most remarkable inaccuracies by the learned Bishop of Maryland.

In that same work he made the gratuitous assault upon our American Church which he has lately repeated. Far be it from us to cherish any resentment. That so good a man *can* so mistake us is a fact we ought to consider. We may learn something from his reproaches. But we can show that in this, as in other instances, Dr. Pusey is no authority at all when he speaks upon such subjects.

We note, first of all, that offensive implication of his late attack which, if it were just, would deprive our episcopate of all claims upon the consideration of their English brethren. He more than insinuates that our bishops at Lambeth meddled with local affairs. We speak advisedly when we say that the Primate may be safely appealed to to substantiate our assertion that the American bishops at Lambeth exhibited a sensitiveness with reference to anything of the kind that was more than once regarded as excessive. They were profoundly sensible of their privilege to let English questions and difficulties alone. Dr. Pusey would not willingly make an unjust imputation; he is a gentleman, and naturally avoids what may give needless offence to others. But he has so far forgotten himself as to imply, if not to assert, that the American bishops had no right to express themselves as to the matter of Confession. If the reason he assigns for such a view of their rights and duties be found non-existent, then he is sufficiently answered when the fact is made clear.

The American Church has declared herself, as for doctrine, *identical* with her mother Church. She is "*far* from intending to depart for the Church of England in any essential point of doctrine, discipline, or worship." She declares herself to have departed from her no "further than local circumstances require." So, then, if her rubrics and exhortations touching Confession differ from those of England, it is only as to *local usage*, not as to doctrine. Had the American bishops at Lambeth taken the view of the case which Dr. Pusey dictates, it would have been a *cognovit* of essential difference. If they voted and acted with their English brethren, it was because they admitted no such difference. All were in the same boat; and the unity of the vote demonstrates our rightful claim

that, touching Confession, as in other respects, we have not departed from the Church of England, except in *points* of discipline which the English episcopate agrees with our own in regarding as *non-essential*.

That we have "provisions for the relief of troubled consciences" sufficiently appears by the exhortations in the office for the Holy Eucharist, the forms of prayer for the sick and for prisoners, and also the Institution Office which authorizes "every act of sacerdotal function among the people," *i. e.*, in the forms and offices of the Prayer Book. No presbyter at all conversant with his duty has ever found himself less free than Dr. Pusey himself to act as a confessor *in the cases provided for by the Prayer Book*. If, then, the Church of England authorizes *exceptional* confession, so does ours; if she authorizes *habitual* confession, so does ours. The whole matter turns on the question, Which does she authorize? The torrent of testimony, confirmed by the usage of three centuries, sweeps away all pretext for *habitual* confession, the resort of *morbid* consciences, and thus establishes *exceptional* confession "for the relief of troubled consciences." So say the hundred bishops at Lambeth, with whom, unfortunately for *them* no doubt, Dr. Pusey disagrees. The American bishops, then, by taking it for granted that the two Prayer Books are *practically* identical, though differing in points not restricting liberty, nor in the least impairing doctrine, bore a testimony precisely the reverse of that which the learned doctor imputes to them. In fact, they bore their testimony in a most emphatic manner to this important point—*viz.*, that the changes which have been made in our Prayer Book "are not to be understood as designed to limit in any way the provision made in the *English* Prayer Book for the relief of troubled consciences."

We may consider hereafter some of the other very weak points in Dr. Pusey's most illogical and unhistorical "letter to the Archbishop of Canterbury."

THE GUIDANCE OF THE HOLY SPIRIT.

The Massachusetts tragedy of the Freemans has sent a thrill of horror through the land. As usual, some indignant writers have ascribed the murder of the little child to the effects of religious fanaticism. Others, more precise, but equally wrong-headed, charge the crime to the peculiar tenets of the Second Adventists. Both of them are unjust. There is no connection between religious enthusiasm and infanticide. There is nothing in the belief that the day of the Lord's coming is at hand, or even in the delusion that the time has been revealed in prophecy,

to move parents to kill their child. Undoubtedly the mind of the Cape Cod madman found a connection, or he would not have done the deed. But the link which coupled error and crime in his case was this: the dream that a sign could be vouchsafed from heaven outside of and in opposition to God's natural law of revelation. The fierce thirst for religious assurance drove him on. He desired to stand as a prophet among his fellows. Unquestionably the man believed that his child would be raised from the dead in proof that he was right and the world wrong.

But this could never have happened to one who had rightly experienced the Holy Spirit's guidance, through seeking it in the right way and by the appointed means. When once men reject the path of God's own tracing, they become a law unto themselves.

One often hears much said of extraordinary means and special mercies vouchsafed. The whole sad business of prayers which dictate to God the answer He is to make, and then take for answer the delusions of one's own wishes, is part and parcel with this same madness. This comes from confounding the exceptional methods needed in the beginning with the steady and promised operation of the Spirit. The man who insists that miracles have never ceased in the Church forgets that miracles which never cease must therefore cease to be miracles. The Pentecostal signs were not renewed whenever the apostles laid hands of blessing upon the heads of believers. The Pentecostal gifts continue till now—for faith and hope and charity are not dead in the world—but the cloven flames and tongues have ceased, or are mimicked only in the wildness of imposture and delusion.

The soul which rejects the true is given over to the craving for the false. So Saul, when he had sinned against the Divine guidance and found the holy oracles silent to him, was fain to turn to the wizards whom in his days of righteousness he had put out of the land. Wherever among those who profess and call themselves Christians this craving for the exceptional, for the sign from heaven, for the special revelation and the peculiar teaching, manifests itself, it is proof that the ways of God's ordaining have been neglected or despised.

The very name of a religious revival shows that something is amiss. When the stream does not flow, it is because its channel is choked up. The true remedy is to clear out its bed, not to make a new one, or to break down the walls through which it can safely flow.

To many of our readers the name "Peter's Pence" is familiar, but, in order to make it more perfectly so, we reprint the following from *The Tablet*, of March 29th:

PETER'S PENCE.

"It is the work of capital importance, without which there would be for the Holy

See neither liberty, nor dignity, nor any assured means of exercising its Divine ministry' (Extract from Pope Leo XIII.'s letter to the Bishop of Orleans).

"The following amount has been received at *The Tablet* Office: Amount already acknowledged, £506 5s. 1½d.; the Misses Snape £10.

"P. O. Orders and cheques for Peter's Pence should be made payable to James Donovan, 27 Wellington street, Strand, W. C."

THE PROPOSAL OF "EPISCOPUS."

A bishop, not liable to personal prejudice because anonymous, offers hard service in the ministry of Christ to five ordained men, on condition that they are so situated or so inspired as to be able to live on a bare supply of necessities and nothing more, excluding all luxuries, artificial stimulants, and narcotics; that they will furnish a threefold testimonial that they are sound in mind and body, well educated, and have good, practical, patient common-sense. He has five fields of spiritual labor in his diocese destitute of Church husbandry, but favorable for it, where these conditions, such as they are, are indispensable to success or profit. He has a care for that portion of his charge. He has heard that there are, among many unemployed clergymen, a few exceptional instances of this sort. His reading of the Bible, the Prayer Book, the history of the Church, the biographies of saints and martyrs and missionaries, the most approved manuals and directories of holy living in other ages, have not suggested to him that it would be utterly wild or absurd or insulting to suppose that there may be five such men now living in the Church of God in this land. But if there are, the land is large, and he does not know where they are to be found. So he puts his offer into a Church newspaper. For doing this, in the same Church newspaper he is ridiculed and rebuked; he is clearly pronounced a discreditable specimen of his order, incredibly foolish, unreasonably exacting, and offensively dictatorial. I suppose nobody will question that these terms fairly represent the letter and *animus* of what has been published. For one, I make no complaint. Indeed, the matter would hardly justify further attention at all were it not among the *indicia* of the moral climate into which a portion of the Church has drifted. It is well for us to know just where we are. St. Paul himself was willing to be a fool if thereby other men could become "wise in Christ." This offer and the reception it has met with, slight things as they are, start lines of thought which run far into ecclesiastical and religious questions bearing already a grave aspect, and probably destined, before they are settled, to work changes which all orders of the ministry and all classes of society will feel.

It is to be noticed that "Episcopus" does not *create* the conditions that he names; he does not even express his sympathy with them; he simply recognizes them as facts, which they are. Nor does he propose to ask or urge any man to comply with them; he only mentions them as existing and unavoidable. The very mention rather implies that in our day they are somewhat unusual. He does not intimate the feeblest intention to infringe on any man's rights or to limit his liberty, to upset any canon, break any rubric, defy any usage, disturb the peace of any well-paid rector comfortably housed in his parsonage, or worry the conscience of any easy-going

pastor whose wages are quite equal to his toils. His gross sin is that, all these being left intact, he imagines that out of hundreds who have sworn the world for the kingdom of heaven, and who preach sermons and sing hymns about cross-bearers and marching soldiers and a suffering sainthood and the glories of self-renunciation, there may possibly be five, only five, who would not count a very abstemious ministry in one of our Middle States intolerable, or the offer of it either an affront or "a joke." This appears to be what we have come to, just after Lent, with the columns of religious journals teeming with complacent accounts of "large attendance," and before the Easter perfumes and harmonies have been lost in the air. It is something for our young men, postulants and candidates in our theological schools, to consider. If one of them should happen, rising from the study of the gospels and epistles or the records of the ages of faith, to dream of following his Lord on plain food, in plain clothes, having not where to lay his head on any pillow of his own, "well-educated," and yet not well-lodged, say half as well educated as the Patres and Selwyns and Hebers, with no fine-flavored coffee, and no tobacco at all, what an idiot he would be! The days of great sacrifices and great honors, young man, are gone by. Christian heroism is out of fashion. Be anything but a zealot. There are not many foxes for you to chase in America; but after you have recited your Pearson and Hooker, take down your list of "good parishes," light your pipe, and discuss with your companions the comparative salaries, the social refinements, snug rectories, and other material advantages. If you hear of a bishop who wants the other style of man, laugh at him. If some ministerial education society is paying your bills out of Church funds wrung by pathetic appeals from hard-working or liberal-minded people, let it understand that you are not going to give up your future fatness for any high-strung notions. Take good care, first of all, of your own independence and comfort, and then of your prospective official prerogative. Make early arrangements for matrimony and settling down. Resent any expectation that you are to be more sparing of yourself than the children of the world whom you are going to convert; and preach the crucifixion of eighteen centuries ago.

Come to particulars. "Episcopus" is censured for offering five ministers only their living, and a hundred and fifty dollars a year for their clothes and other personal conveniences. This is the pecuniary limitation. He is sorry; but his difficulty is that it is all there is to offer. He deems it very little. He would be rejoiced if every clergyman in his diocese could receive for use or charity twice as much. Were he advertising for laymen, he would ask for those who are willing to make nobler gifts for the Lord's treasury and workmen. But he has exhausted every resource of exhortation and contrivance. The Missionary Board needs more money than it has for what it has already undertaken. The lost human sheep in the wilderness are not apt to offer very plenteously for a Gospel they have not yet heard. It is *something* that they are willing to hear it. A bishop who has been several years seeking to send it to them, and conceives himself bound by his vows to leave no way untried, turns to this last resort. If any one is poor enough to come, well and good for both. If no one comes, that is the

end of it—or rather it is not the end: well-to-do priests point out that the whole transaction is contemptible.

The second harsh condition is corporeal. The five missionaries must be healthy in mind and body. The reason for that is, that if they are unhealthy they will not succeed, but be disappointed and lose time and spirits. Mercy requires that this be known beforehand. Rough work needs sturdy muscles, a good digestion, active limbs, and even a tough skin. In some of the places it would be an advantage to be able to swim as well as climb, to run (forward) and to sleep victoriously over many adversaries. Some clergymen are morbid, moody, feeble. It would be too bad to mislead them into needless suffering. They will do for old parishes perhaps, not for pioneering in city or country. "Episcopus" does not mind the absence of an arm, or a leg, or a finger, or an eye, in most cases. He has had to differ from some of his brethren in holding that the Christian regulation does not exclude the deaf and dumb from its diversified evangelizing enterprises. Brains and heart are of a great deal more account than the extremities. It is rather a favorite idea with him that, so far as the clergy are directly employed by a bishop, he should see that they have intervals of release and rest, not only for their own sake, but for the benefit of the Church which they serve. All cannot be equally robust; yet our five men had, on the whole, better be vigorous, or not appear. Another grievance evidently is that they will be expected to bring testimony, *if they come strangers*, as to some of their moral and literary qualifications beyond what is provided for in ordination and letters dimissory. Here, again, is an interesting question of rights and duties for all orders and for parishioners. For some cause or other, most clergymen, seeking "a new field of labor," voluntarily give "references" to several trustworthy parties. Why is it? Can it be considered out of character, or any way degrading? If not, how can it be an indignity to state from what sources such certificates should proceed? Is it the intention of our canons that a clergyman with clean papers, letters of orders and transfer, should present himself in a diocese and demand employment *ad libitum* on the strength of them? Are our parishes satisfied to take their rectors on a challenge like this? If a parish has made its choice, and a "call" is issued and accepted, and the incoming clergyman's papers are presented, the case is a different one in itself, and is at a different stage from those now in hand. Here the inquiry is primary: it concerns qualities that the canons do not touch—matters of adaptation, personal temperament, experience, past success or failure. The bishop is responsible for every selection and its fitness. It would be very nice indeed if all our three thousand clergymen were exactly fitted for all possible places; but we had not imagined that a theory so complimentary to the genius of the Episcopal ministry was prevalent. Besides, now that one is driven to it, it must be openly said that we have among us some ministers who are not "well-educated"; some whose correspondence and sermons show bad spelling, bad grammar, and badness of other varieties. Begging pardon of all examining chaplains and awarders of diplomas, this is the fact. "Episcopus" has no vocation to find fault; he knows altogether too little himself for that, and often feels himself painfully unworthy to be "in

the upper house" where one of your contributors, with a keen discernment, sees that he ought not to be. But, being there, he has duties; and one of them is to say that in the five districts now to be shepherded certain specified requirements, not very extravagant—indeed, quite moderate—as to temper, knowledge, manners, acquaintance with men, books and things, must be met and vouched for; nor is he unwilling to strike squarely in the face a pernicious notion of some people that any half-furnished workman, unfit for metropolitan and "cultivated" congregations, is "good enough for a missionary."

Once more, the proposed "hardness" that these five good soldiers must "endure" goes to the extent of living without "narcotics." Both public and private responses seem to prove that this is the *gravamen*, after all, and that it is properly understood as ruling out tobacco and opium. Your most impatient contributor alludes to it twice, and is fairly sickened by the odor of such intolerance. Now, if the sum of \$150 is shamefully scanty for the wants of a missionary, one would suppose that he would at least be better off without these rather expensive indulgences than with them. Besides that, however, the people of these mission fields are a peculiar people. The opposition to the Church is formidable. The world, the flesh, and the devil are there in full force; they all smoke and chew. Presbyterians, Baptists, and Methodists are there, too; and while some liberal and rational spirits among them have conquered their prejudices, others are still under an impression that the use of tobacco is wrong. They say it is associated with the less guarded, less temperate, less scrupulous class in the community; and that on that account ministers should be clear of it. Some of them satirically remark that it is out of keeping with the "white linen"; others that it is offensive in the rooms of the sick, where a clergyman goes on sacred and delicate errands; others, parents, that having conscientiously brought up their sons to shun it, and even hired them to do so, they cannot look on a clergyman having a pipe or cigar in his mouth with approval; others still, that, on St. Paul's grand principle of giving up meat, which must be acknowledged to be more nutritious and more necessary to the apostle than tobacco, if it should make a brother to offend, they think a clergyman ought to regard such a piece of self-denial as a privilege rather than otherwise. The truth is, these people are simple, and share the common aversion of the inferior orders to the nicotine poison in all its modifications. It was no part of the intention of "Episcopus" to say unpleasant things; he only wrote the two or three needful words for a small class, and passed on, not wishing to hurt any gentleman's feelings. Not to wound any venerated or beloved brother, who is the best judge of his own infirmities, he chose a generic rather than a specific term. It strikes him even now that there is an inexplicable sensitiveness on the part of those not at all addressed in his communication. If smoking and chewing are laudable practices, why should a mere casual allusion of a foolish bishop excite (the translation of Virgil's line is a little free) "the anger of divines"? These narcotized nerves should show themselves stouter. "Episcopus" suspects the clergy about him would acquit him of any bitter bigotry in this particular. He certainly did not conceive he was guilty of insolence to the entire

priesthood of the Church Catholic in supposing that there might be five, only just five, loving their Church so much as to be ready—if its entrance anywhere should be hindered even in the most trifling measure by being weighted with a single indulgence—to indulge no more "while the world standeth."

Pardon so much. There is much to excuse it. There is a clerical professionalism which does not speed the coming of the kingdom of God on the earth. It is of no one school. It is perfectly compatible with a Calvinistic theology, evangelical phrases, and a breadth as broad as the Dean of Westminster's—as it is compatible with a religion of outsiders, with a superabundance of bodily exercise in devotions, and with a confession of all sins except the sin of unreal confession. It asserts itself more eagerly than the truth. It is more anxious about its rights than its duties. It means to have its own way by its own will while orally proclaiming the way of God. It expects deference, enjoys power, and scarcely knows what it is to band itself among men "as one that serveth," except in the official sense. It would have no more clergymen trained or ordained till all those, of all sorts, now in orders are comfortably provided for. It would be glad to have mankind believe that ordination grace supersedes personal consecration, force, and character. To argue against this spirit is hardly worth while. Time and common sense, if not higher agencies, may be trusted to dispose of it.

How stands the Church meanwhile, the bride of Christ, waiting for her Lord? What are her attitude and the impression of her majesty among the great interests and organizations which are sweeping over the world? Are we not all humiliated when we are told that all these may set before *their* officers and workmen a strait gate, a narrow way, a life of privation, a stern rule of self-abnegation, for a fortune, a discovery, a victory, or even an entertainment of the mind, and be sure of being followed by multitudes; but that when Christ's Church ventures on that high call her priests pronounce it a solecism or a jest? "Oh, what a great thing it would be," wrote old Bourdoise, in the seventeenth century, amidst the decaying piety of France, when all hope seemed well-nigh lost in materialism and worldliness, "Oh, what a great thing it would be if we could find only three priests full enough of the love for Christ's Church to make a stand against the world and its ways, to follow the leading of the Spirit, and, when shown what the Church needs and orders, would not answer, Oh no, the world would laugh at us; let us take things as they are, and not set up to be better than those that went before us!" In answer to some believers' prayers the three priests came, and with them a new age for France, for Europe, for the Church.

As odium may be cast on some innocent head for the transgression of "Episcopus," and as some of your displeased readers are desirous to identify him—I suppose for surer punishment—I will contract a little the description of his whereabouts, and say that his jurisdiction lies between Pennsylvania, the St. Lawrence, the Unadilla, and Seneca lake; *i. e.*, that I am, very respectfully yours,

THE BISHOP OF CENTRAL NEW YORK.

P. S.—May 8th.—THE CHURCHMAN of this week comes in containing Dr. Langdon's communication. I thank him for its manliness and for his discernment, and not less for the frankness which affords me an opportunity

to remove a misapprehension. I see how my "closing words" might "imply a doubt of the sincerity and self-denial of" my "brethren of the presbyterate." But the words had no such meaning in my own mind. What I meant was this: Some writers insist that the ministry is overstocked; and they make this a reason why money should not be asked for or given to educate more candidates. It occurred to me at the end of my letter that this offer would furnish one test of the question whether this opinion is correct—as I do not at all believe it is—or whether there is a great need of more ministers of a certain kind; and I thought that the result might be interesting to the public as bearing on that question.

ANNEKE JANS VERSUS OLD TRINITY.

The paper on this subject read before the New York Historical Society at its last meeting brought out the heirs of Anneke Jans in full force. It appears that this individual arrived at New Amsterdam a fascinating widow, but, within a year, dried up her tears and became the bride of the Dutch minister, Domine Bogardus, that irrepressible parson whose pulpit denunciations Governor Kieft could not drown with drum or cannon, though the sea drowned both parson and governor, in 1647, off the coast of Wales. Some pleasing and humorous pictures of the Dutch in the olden times were given, but the audience was eager to know the history of the suits and the present outlook for the "heirs."

Anneke Jans held a Dutch patent for a farm or bowerie of sixty-two acres on the east side of Broadway, below Canal street; but it is maintained that her claim lapsed with the English conquest, and that the farm became the property of the crown. Eventually, in 1705, good Queen Anne gave it to Trinity. The parish, however, has been obliged to maintain a constant struggle, not only with the heirs of Anneke, who died in 1663, but against both the city and State of New York, who claimed that the Dutch rights were part and parcel of their respective endowments. Nevertheless, from first to last Trinity has beaten all comers. It was in vain that schemers tried to make it an international question, for in the first suit—the ignorant and illiterate Brouwer's—undertaken in 1750, the claimant was nonsuited; and in the second, of 1760, which was tried before a court principally composed of Dutch, there was no better result. The highest court has decided that, whether the original title of Trinity was good or not, the corporation must hold, on the ground of actual occupancy.

The last suit was brought by Domine David Grosebeck, in 1871, alleging that Trinity's claim had lapsed by maladministration, heresy having been preached by "one Dix," who was "paid for it," that a Russo-Greek priest had been allowed to officiate in the parish, and that "able-bodied women" were being maintained in idleness out of the parish funds. This comical plea was not quite equalled by the demurrer, which, however, sounds exceedingly funny. With the theological defence it is maintained that the preacher ought to be paid whether he preached heresy or not. The demurrer was, of course, sustained; but now comes one Harriet Van Alten, with her ancestor's Bible and ear-rings, asking for "letters of administration" upon the entire estate. The Surrogate of Albany has refused,

and the matter has been carried to the Supreme Court; there for the present the case rests. The reader, however, must not suppose that proceedings have been confined to the courts, since, from time to time, small armies have been put into the field, or rather into the "bowerie" of widow Bogardus, to maintain Trinity's ten, instead of "nine points of the law." More than a thirty years' war was carried on by the venerable corporation, which on one occasion set forth "an army of men and boys," and on another a solid phalanx of twelve men, armed with glittering broad-axes, and looking for all the world like so many executioners going to decapitate an equal number of superfluous kings. Bruised heads and nasal organs were carried home, as well as left behind, by these doughty retainers of Trinity, who ruthlessly trampled the Dutch wheat fields, destroyed the young cabbages, tender carrots and cauliflowers, and filled the atmosphere of Manhattan with the smoke that darkly rolled up from the lurid conflagration of the fences built by the heirs of Anneke Jans. The torch was in turn applied to the fences and appurtenances set up by the rector and wardens as a sign of eminent domain, and thus the war, not of the Roses, but of burnt pales and battered noses, went bravely on, until the spirit of the age changed, and the bleeding process was restricted by scheming attorneys to the victim's purse. Here we reach the essential foolishness of the whole business; for no sane person has any right to suppose that litigation will ever avail to dispossess the present proprietors of the "bowerie" or old "King's Farm." The case, however, may furnish for all time a paragraph in the book of those estates which are waiting for claimants in various parts of the world, while the annual assessments laid upon the "heirs" for services rendered will illustrate the gullibility of the race, and afford standing proof of the poet's declaration that hope springs eternal in the human breast.

B. F. DE COSTA.

LETTER FROM ENGLAND.

MAY 3, 1879.

Our colonial difficulties seem to be brightening and lessening. Some ten days ago we were as much relieved by the relief of Ekowe as Colonel Pearson himself and his beleaguered garrison; the Afghan war seems to be all but concluded by the death of Shere Ali and the troubled state of Yakob Khan's inheritance of his throne; while the brutal drunkard who so unworthily fills the throne of Burmah has desisted from his efforts to drive us into a war with him. These circumstances had their effect on the division in the House of Commons, which turned once more upon the foreign policy of the government, and issued in a majority of 73 for them. It was easy for them to show that whatever increase of expenditure they had to answer for was due to this policy, and they could point to the enormous majorities they have so often commanded in favor of it, the absence of any popular demonstrations against it, and the absolute necessity of their action in face of the complications which had beset them on every side, wholly beyond their control. Common sense supported their plea; and now the tide is beginning to turn toward peace conquered by war, and by readiness to make war, if obliged—the only real and the only "cheap" defence of nations.

Bad as our state is through the depression of trade, the long continuance of winter, and the annoyance of perpetual calls to defend this and that threatened position, we have at least the consolation of a favorable comparison with that of Russia. It must pierce the heart of any philanthropist, to say nothing of a Christian man, to witness the condition of Russian society, and to watch the prospect of its future. The reign of terror has now become developed on both sides in a manner which portends revolution.

The "state of siege" is rendered absolutely necessary by the ubiquitous operations and the desperate energy of the Nihilists. No one is safe anywhere; the infection has spread into all classes of society; and the whole course of social life is suspended. Three main causes may be assigned for this terrible state of things, the chief of which, no doubt, is the neglect to provide anything like constitutional self-government for a people who have been for some time ready for it. No safety-valve for the seething vehemence of national life, quickened as it has been by the emancipation of the serfs, has been provided; and the volcanic fires must make their way. Siberia and the police can no longer suffice to crush the subterranean movement. Then, next, the disasters of the Russians in their victorious war with Turkey, and their retreat before the flat of united Europe, *re infecta*, could not but tell on the respect and affection of those who might perhaps have kept quiet had the cross been planted over the crescent at Stamboul. Lastly, the Church of Russia is wholly behind the age. It presents no front suited to the wants of a modernized, youthful population, such as the great towns of Russia are now teeming with. German infidelity has made the most fearful inroads into the upper and middle classes, and it is confronted with the barbarous superstitions and splendid mediæval accessories which have clouded the Holy Orthodox Communion. A reform of that Communion, noble and grand as its history has been, and venerable as it must be to members of the Anglican Church, would even now do more to stop Nihilism than all the czar's troops and police put together. The monasteries had long been contemptible to all but the vulgar, and even they are now beginning to open their eyes. How can we bless God sufficiently for having long ago led this country, and you through us, to the purer sources of the primitive Church! A fearful passage to the same goal, if they are ever permitted to reach it, is before the Russians—eighty millions of people to be taught instead of four; infidelity and superstition composing its ranks, instead of the fairly general consensus on the main elements of religion which existed in the days of Henry VIII.

Affairs in Turkey seem likely to gain something from the domestic troubles of Russia. With intense reluctance, but still with obedience to the will of Europe, kept to the sticking-point by the firm conduct of Great Britain, the Russian government is gradually carrying out the treaty of Berlin. Already Bulgaria, under its auspices, has elected a prince of whom Europe approves—not a Russian, though related to the czarina, but a German closely connected with England. Prince Alexander of Battenberg seems in every way fit for his post, except as regards his youth. A young man, scarcely "of age," he has a hard task before him; but this is the only fault, which must improve by time, and he has already shown a personal courage which, we may hope, betokens moral strength. East Roumelia has also been furnished in a satisfactory manner with a chief in Aleko-Pasha, and the Russian garrisons commence their evacuation to-day, so that we may hope for the best. If prolonged yet for a few weeks, it will only be by general consent, to prevent disturbance till the new government is firmly seated. Egypt has just now, indeed, been the cause of the greatest vexation to both France and England. The khedive is at present the naughty boy of the family; but, though his trick has been for the moment successful, and sufficiently humiliating to the two European powers, they have behaved with a forbearance and moderation which is no less wise under the circumstances of Egypt than it is prudent under the prospect of the future complications between themselves which might arise out of repressive measures.

Our papers are just now making constant reference to the cardinal's hat which Dr. Newman has gone to Rome to receive. One would suppose that the English people were in love with the man, and delighted with the honor done to him. It is a very curious phenomenon, and to be explained partly by the great respect in which he is held, partly by the national vanity which, in spite of our Protestantism, has always been a little wounded by the Italian neglects of England in the matter of popes and cardinals; partly also by the increasing number of newspaper writers, and, I suppose, readers, who look

with indifference upon questions of creed. But in reality, why should English Churchmen take any interest in this proceeding? Newman is no doubt a good man, able and conscientious; and he exercised great influence on the English Church some forty years ago; but he thought it his duty to deal such a blow to his mother Church as she has always painfully felt ever since; and the reasons which he at last vouchsafed to give us in his "Apologia" are scarcely worthy the notice of educated men. He was the victim of an unreasoning imagination and a superstitious enthusiasm; and he found his own place. Why should we glorify him now? He was the author of the chief extravagances of the "Tracts for the Times," the originator of that dishonest "non-natural sense" of our formularies which was a little too much for our common sense, the model on which our Romanizers have formed themselves. The present *furor* about him is truly no less senseless than vulgar.

LETTER FROM BERMUDA.

HAMILTON HOTEL, March 28th.

In my last letter from Bermuda I gave a general account of these islands, and promised in my next to speak of their government, ecclesiastical and civil. I now hope to redeem that promise. As this is a colony of England, of course the officers of State are chosen and sent out by the mother country. The governor is generally sent out for from five to seven years. His salary is two thousand nine hundred and forty-six pounds (not quite fifteen thousand dollars our money), seven hundred of which are paid by the colony, forty-seven from quit-rents, and the remainder by the home government. The present governor is Sir Robert M. Laffan, major-general in the royal engineers. He resides at Government House, called Mount Langton, which belongs to the colony. It has very extensive grounds, which are admirably kept. The governor and Lady Laffan give fortnightly receptions, which are open to all visitors and residents who choose to go. They are generally held in the open air, where the visitors amuse themselves walking about the grounds, or playing croquet and lawn tennis. Refreshments are served on the verandah. At these receptions the governor is always pleased to see any Americans or others visiting these islands. No formal introduction is necessary. You leave your cards and put your name and address in a book, and when any entertainments are given, like a ball, charades, or anything of that sort, there is a chance of your getting an invitation.

"Clarence Hill" is another beautiful place, the winter residence of the admiral, who is "commander-in-chief of her majesty's ships and vessels on the North American and West India station." This extensive estate, kept in the most perfect order, belongs to the English government, and when the admiral is in port here, garden parties and afternoon dances are given, the band of the flag-ship discoursing sweet music.

But to go back to the government of these islands. The legislature consists of the house of assembly and the council, the latter composed of nine members nominated by the governor and ratified by the English government. The house of assembly consists of thirty-six members, each of the nine parishes in the islands being entitled to send four representatives. These nine parishes are St. George, Hamilton, Smith, Devonshire, Pembroke, Paget, Warwick, Southampton, and Sandys. No one can vote unless he owns real estate to the value of sixty pounds (three hundred dollars), and no one is eligible to office as a member of the assembly unless he has at least four times that amount. Besides the governor, the council, and the assembly, there is a large number of legal and civil officers, most of them chosen in England.

In 1871 the population of these islands was 12,426—4,725 being whites, 7,396 blacks, and 305 belonging to the military and naval departments. This does not include the two or three thousand troops which are always stationed here.

Slavery was abolished in these islands in 1834. The negroes here are of a much better order than those we generally see in the States. Many of them own land, which they cultivate with great care. They are respectful and polite, the men touching their hats, and the women courtesying when you meet them in the streets. The

women are tall and straight, carrying often on their heads immense bundles, balancing them by the motion of the body, without touching with the hand. I often meet women with large tubs of water on their heads, and, though they may be going up or down a hill, so evenly do they walk that not a drop overflows. The children are bright and happy-looking.

There are only two towns of any size in the islands—St. George, on the island of the same name, and Hamilton—the latter the seat of government, and in the parish of Pembroke. This hotel, the largest and best in the islands, stands on a hill commanding a beautiful view over land and sea.

Let me say something now of the ecclesiastical department. Since the death of Bishop Feild, three years ago, there has been no bishop. Bishop Feild's see was formed in 1839, and included Newfoundland, Labrador, and the Bermudas. Could there be a greater contrast than between the first two places and the last—a long, cold winter in the first, an almost perpetual summer in the last? However, that worked very nicely; for when the northern part of his diocese was fast locked in snow and ice, the bishop could come down here and do his work in a far more genial clime. Since his death the clergy and laity here have been hard at work to have the Bermudas erected into a synod, so as to choose their own bishop. Some time since that bill passed the legislature here, and since I commenced this letter news has come from the Secretary of State for the Colonies that the act entitled "an act to incorporate the synod of the Church of England in Bermuda, and for other purposes in connection therewith," had been confirmed by the queen in council. Now the synod will meet as soon as possible and choose a bishop, either one entirely their own, or one having already a diocese. But in the latter case they can, of course, get no one very near, as the Bermudas are at least seven hundred miles away from any English bishopric.

And now, to go back to the clergy here. Each of the nine parishes has a church, but none of them has a clergyman to itself. The rector of St. George, the Rev. J. F. Lightbourn, does duty at St. David, rowing himself, or being rowed, over every Sunday. Hamilton and Smith are under the parochial care of the Rev. George Tucker; Devonshire and Pembroke, the Rev. Mark James; Paget and Warwick, the Rev. J. B. L. Loughs; Southampton and Sandys, the Rev. Mr. McKay, who has come here very recently, the Rev. Mr. Coombe having been the incumbent there for several years. In Pembroke, in addition to the parish church, there is a cathedral, or, rather, what in England is called a "chapel of ease"—Trinity church, built of the white stone of the islands, beautiful in design and execution, and where the services are very well rendered. Heretofore when I have been here Trinity has had a minister exclusively her own, under, however, the rectorship of the parish priest; but now, for more than a year, there has been no minister, so that Mr. James has had to do the duty himself, with what assistance he could get from the chaplain of the forces here, and from the Rev. J. C. L. Jones, at present residing in Hamilton.

In all my experience, not a short or unvaried one by any means, of ministerial life I have never seen harder worked men than the Church of England clergy in Bermuda; each of the parish clergymen, as I said before, having two parishes, three or four miles apart, and having from one thousand to three thousand souls to minister to. What an amount of parish work and visiting from house to house this must necessitate! Where do they find the time to write sermons, with such constant interruptions from calls to visit the sick, the poor, the afflicted? The Sunday duties are very heavy in addition to preaching in the parish churches, most of them having extra services in jails, asylums, or barracks. Let me take the Rev. Mr. James, for instance. Every Sunday he is at the jail in Hamilton at an early hour; then on one Sunday he has full Morning Prayer and a sermon at Pembroke church, full Evening Prayer and a sermon at Devonshire in the afternoon, and in the evening full Evening Prayer again, for there is no shortening the service here as with us, and a sermon at Trinity. The alternate Sunday he is at Devonshire in the morning and Pembroke in

the afternoon. Till recently it was a rare thing to have a visiting clergyman here. Up to four years ago, when the late Dr. Eames, of blessed memory, spent a winter here, many of the clergy had been here years without leaving the islands, or having any one to officiate for them. No agents of this or that society came here to "present their cause." Sunday after Sunday, year in and year out, the clergy do their work with no help from abroad. What would our roving clergy at home say to that? What would our city clergy, who often do not preach in their own pulpits for an entire month without help from others, say to such a state of things?

The predecessor of the present incumbent of this parish was here forty-one years, and was never off these islands in all that time. For years and years no voice but his was heard in the sacred desk or pulpit. Was he the most to be pitied who preached always to the same congregation, or the people who never had an opportunity to hear any one else?

In all the churches I have attended in Bermuda—and I have been in all except those of St. George and St. David—the congregations have been large and attentive, the music spirited and excellent. As a general thing there is better behavior than in our churches at home, more reverence, less laughing and talking. What strikes an American as strange is the large number of colored people in all the churches. At the administration of the Holy Communion they often outnumber the whites. They are devout in their appearance. The clergy at home will be interested in knowing what salaries their brethren get here. They get from government £140 a year (\$700), and then, in addition, each parish agrees to give so much, and if that sum is not forthcoming each year, it can be recovered by law. The pay from the parishes varies, of course, according to their means, some parishes having more money at their disposal than others. There is extra pay for extra work, so that the salaries vary from £200 to £400; but then the work is constant, and there is no change, though of late years the American clergy are beginning to come down here. The worst of it is, that most of these are invalids, who come for rest, and therefore cannot be of much assistance. At present there is a clergyman visiting here who has been doing duty at Turk's Island for a quarter of a century or so, coming away only once in all that time.

In some things the expenses of living are greater here than in the States, in others less. Having no frost or snow here, there is not the expense for fuel as in our Northern States.

But I think I have written quite enough for one letter, and perhaps some of the readers of THE CHURCHMAN may say "more than enough"; so I will say no more at present, but in my next will tell what we find for amusement and occupation in this far-off isle of the sea. J. A. E.

ALASKA.

The Rev. Mr. Hutchins, Secretary of the House of Deputies, has received the following letter (which has been submitted to the Board of Missions) from the bishop of Athabasca, on the subject of the evangelization of the native tribes of the Territory of Alaska:

"FORT VERMILLION, Peace River,
November 3d, 1878.

"MY DEAR SIR: . . . This diocese borders upon the Alaskan Territory, and Archdeacon MacDonald, of this diocese, in the service of the Church Missionary Society of England, has visited more than once the tribes down the Youcan River, through that territory to the Pacific Coast.

"He found the tribes of the natives most anxious for instruction, and that a missionary should reside among them. He has baptized a number of their children, taught them many hymns, prayers, and other lessons, and accomplished preliminary translations into their dialects.

"In fact, the field in that region is white unto a missionary harvest, but there are no laborers. We have not thought it our duty to plant mission stations in the American territory from this diocese, thinking that the American nation might prefer to evangelize its own territory.

"I have heard it said that the American government has confided the charge of missionary

operations in Alaska to the Presbyterian body of the United States. If, however, the Presbyterians are to have charge of the Alaskan missions to the exclusion of other Protestant churches, should it not also be to the exclusion of the Romanists?

"The Presbyterians have made as yet, so far as I know, no appearance in the Youcan or its neighborhood; but a Roman Catholic bishop and priests from Victoria, British Columbia, are seeking to establish a French mission on the Youcan among the Indians already evangelized in the Protestant faith, and which they much prefer to retain.

"Why should not the Territory of Alaska be formed into an Episcopal missionary jurisdiction in connection with your convention, and a bishop and clergy sent for its evangelization?

"Such an expedition would meet with the hearty sympathy and coöperation of all of us missionaries on the British side of the border.

"Commending this subject to the serious consideration of your mission board, believe me to be, my dear sir, very truly yours,

"W. C. BOMPAS,
"Bishop of Athabasca."

CHINA.

WUCHANG.—In response to an appeal in THE CHURCHMAN of February 1st for additional wards in the hospital in Wuchang, \$10 has been received from Miss Chalk, Vermont. Since that date a letter from Wuchang tells us that the faithful physician in charge, Dr. A. C. Bunn, has, at his own expense, rented a small native house in which to accommodate the female patients and children. This is, of course, but a temporary expedient, and does not lift from our shoulders the burden of collecting the money necessary to build a new wing to the present hospital, and thus enable Dr. Bunn to have all his patients under one roof. Thus far the contributions have amounted to \$347.64.

Further information may be obtained from or contributions sent to Mrs. J. A. Scrymser, first vice-president New York Woman's Foreign Committee, 142 East Eighteenth street, New York city.

MEXICO.

DEPARTURE OF THE REV. TOMAS VALDESPINO, BISHOP-ELECT OF THE CITY OF MEXICO.—The Rev. Mr. Valdespino, with his wife and infant, came to the United States from Mexico a few weeks since in company with Dr. Riley. He had been suffering for some years with a difficulty of respiration, and sought relief through the medical advice he should receive in this country. For this purpose, he with his little family made his residence at St. Luke's hospital, the doors of which were most hospitably opened to them. About a week ago, after a careful examination and mutual consultation, their physician decided that his case was beyond their power. The Rev. Mr. Valdespino is but a young man. He had looked forward to a life of prolonged usefulness in the wonderful reformation which is doing so much for the welfare of his people. Naturally, then, this sad decision of his physicians was a serious disappointment. It was, however, met by him in the spirit of most cheerful and triumphant recognition of the Supreme love and wisdom. "It is all right," said he; "the will of God be done. I have been reading the Good Book to-day, and it tells me that God is the God of the widow and the fatherless. It is all right; I never felt more calm. It is a great privilege for a man to know beforehand when he must die. Henceforth Jesus is my all, my precious Saviour."

The decision of his physicians resulted at once in plans for Mr. Valdespino's return to his native land, where he was desirous of spending his last days in the service of his beloved Master. In view of his departure on Saturday, May 17th, at the instance of their president, and with the cheerful accord of the Rev. Mr. Baker, pastor and superintendent of the hospital, some officers of the Mexican League and a few friends of their work assembled to unite with Mr. and Mrs. Valdespino in partaking of the Holy Communion. The service in the chapel of the hospital was conducted by the Rev. Mr. Baker, assisted by the Rev. Mr.

Valdespino, who delivered the cup. The Rev. Mr. Baker made an address suggested by the occasion, and all present united in the feast of Christian fellowship with feelings deepened by the peculiar circumstances of the occasion. At the conclusion of the celebration, on the invitation of the Rev. Mr. Baker, Mr. Valdespino advanced to the front of the chancel and delivered a fervent and deeply touching farewell address in the English language. This was a most agreeable surprise to the audience, who were not prepared for such control of our language as was shown by the speaker in the expression of his thoughts. Mr. Valdespino said, in substance: "My dear Christian friends, I wish to express to you the love which I feel for you. I am pained because I cannot speak English well enough to tell you what I feel in my heart, and how much I appreciate all the kindnesses which I have received at your hands. I must say to you, as far as this world is concerned, 'Good-by,' but when I think of that world where is eternal glory in the presence of Jesus and of our Triune God, I do not say 'Good-by,' for I know that we shall there meet not to be separated forever. Pray for me." The effect of the short address, coming from one who in the short term of his visit to our country had drawn close to him so many sympathizing and admiring friends, and who was fully aware that he stood on the verge of eternity, was deeply impressive, and as it fell from his fervent lips in broken English every eye was suffused with tears, and every heart moved with deep thankfulness that they had been permitted, even for a short time, to enjoy the intercourse of so sweet and saintly a character.

After the service a few invited guests assembled at the house of the president of the league, who thus thoughtfully afforded them a last opportunity to meet Mr. and Mrs. Valdespino socially, and at 4 p. m. the much-lamented visitors took their departure upon the steamer for Vera Cruz.

MASSACHUSETTS.

DIOCESAN CONVENTION.—The eighty-ninth annual convention began in St. Paul's church, Boston, Wednesday morning, May 14th, the Rt. Rev. Bishop Paddock presiding. Morning Prayer was said and the Holy Communion administered, the Rev. Phillips Brooks preaching.

The Rev. Dr. Joseph Clinch was reflected secretary by acclamation, and the Rev. Henry Brooks, D.D., was appointed assistant secretary. The following named standing committees were then announced by the bishop:

On admission of new parishes—The Rev. H. F. Allen, the Rev. Wm. Lawrence, the Rev. J. Sturgis Pearce, Mr. E. N. Perkins, Mr. F. E. Fiske.

On the constitution and canons—The Rev. W. R. Huntington, D.D., the Rev. C. L. Hutchins, the Rev. M. Douglass, D.D., Hon. William S. Gardner, Mr. D. B. Hagar, PH.D.

Executive committee—The Rev. George P. Huntington, the Rev. Daniel G. Anderson, Mr. James M. Howe.

On unfinished business—The Rev. H. A. Metcalf, Mr. Joseph W. Woods, Mr. Thomas Mair. On finance—The Rev. W. R. Harris, Mr. William Whitman, Mr. Lemuel C. Waterman.

The bishop in his address showed that the diocese contained 139 priests and 11 deacons; that during the past year 1 church had been consecrated and 5 reopened. He disapproved of the worldly, frivolous features of many of the schemes, in the forms of lotteries, excursions, and evening parties, which it was the custom of the churches to devise to raise money for Church purposes. He remarked the increase in parish contributions for missionary ends, and praised the work of the woman's auxiliary organizations. He quoted the opinions of the House of Bishops relative to ritualism and "confession," in which they declare that they condemn as unwise any departure from accustomed forms of religious worship without permission of the bishop of the diocese.

Reports of the Diocesan Board of Missions, the Committee on the Increase of the Episcopal Fund, the treasurer of the diocese, the Episcopal Church Association, the Margaret Coffin Prayer Book Society, the Society for the Relief of Widows and Orphans, the Episcopal Clerical Fund, the Massachusetts branch of the Woman's Auxiliary to the Board of Missions, and St.

Luke's Home for Convalescents, were read and adopted.

The convention was opened Thursday with Morning Prayer, read by the Rev. Messrs. J. S. Pearce, E. W. Smith, and Daniel G. Anderson.

The report of the western convocations suggested a new diocese for Western Massachusetts.

Reports were read of the Boston Episcopal Charitable Society, the Church Home for Orphan and Destitute Children, the Trustees of Donations, the Trustees of the Church Building Fund, and the Committee on Constitutions and Canons.

The Rev. Charles H. Learoyd was elected treasurer and the Rev. W. S. Bartlett registrar by acclamation.

The Rev. Messrs. H. F. Allen and T. F. Fales were elected clerical substitutes, and Mr. F. J. Parker was elected lay substitute, to the general convention.

The Committee on Christian Education was reappointed, with James M. Howe in place of James S. Stone.

The following Standing Committee was elected: the Rev. T. R. Lambert, S.T.D., the Rev. H. Burroughs, D.D., the Rev. Phillips Brooks, D.D., the Rev. G. S. Converse, the Hon. E. R. Mudge, the Hon. W. S. Gardner, Mr. J. S. Fay, and Mr. Causten Browne.

The next annual convention will be held in Trinity church, Boston, on the fifth Wednesday after Easter.

After the usual services, the convention adjourned, at 1:45 p. m.

BOSTON.—The will of the late Robert Means Mason leaves, among other bequests, the following: To the trustees of the Episcopal Theological School, Cambridge, \$5,000, as a permanent fund, the income to keep in perpetual repair St. John's Memorial church, erected by him, and given to said corporation; to the same trustees, \$20,000, the income to be appropriated for the general purposes of said school; to the Church Home for orphans and destitute children in Boston, organized by his brother Charles, \$15,000, the income for general purposes; to the Rt. Rev. H. B. Whipple, D.D., Bishop of Minnesota, \$5,000.

CONNECTICUT.

ANSONIA.—An effort has for some time been on foot to wipe out a debt of \$8,000 which has been resting on Christ church. At a recent meeting of the wardens and vestrymen, the rector, the Rev. Mr. Widdemer, stated that he had pledges and subscriptions to the amount of \$5,000. The gentlemen present added \$1,400 to this, although they all had made subscriptions before. There now remains the sum of \$1,600 to be raised, and then the parish will be free from debt.

NEW YORK.

TESTIMONIAL TO THE RT. REV. HORATIO POTTER, D.D., LL.D., D.C.L.—The present year witnesses the twenty-fifth anniversary of the episcopate of the Bishop of New York. This fact, so interesting to the diocese over which he has for so many years presided, has given rise to a strong desire, very widely manifested, that some appropriate expression should be given to the respect and affection with which, by his clergy and laity, he is so universally regarded.

At a meeting of representative men in the diocese, held March 5th, 1879, this matter was made the subject of consideration, and after a full and satisfactory expression of opinion was referred to a committee, to take such measures in regard to it as might seem to them desirable. In discharging the duty thus confided to them the committee have matured a plan for a suitable commemoration of this event, to take place on the 22d and 25th days of November next.

This plan embraces the holding of appropriate religious services, a public reception and the presentation of a piece of memorial plate, an address, engrossed upon illuminated parchment, and such pecuniary gifts as may be contributed for the purpose. The memorial plate is to be eminently suitable in artistic beauty, historic meaning, and churchly design. It is the intention of those to whom the matter has been confided to make the occasion in every way worthy of the event commemorated, and of the dignity and power of the Diocese of New York.

The undersigned constitute the finance com-

mittee of the general committee, and to them has been entrusted the presentation of this subject to the individual members of the diocese. They feel that it is not necessary and would not be altogether becoming in them to dwell upon the wise administration and faithful labors of the bishop as reasons for asking the coöperation and assistance of the members of the Church in carrying out this design. Whatever may be spontaneously contributed, from a feeling of interest in our beloved Church and affectionate respect for its revered bishop, will be gratefully received.

In order most efficiently to accomplish the object desired, the committee would respectfully request the clergy of the diocese to call the attention of their parishioners to the subject, and to take such measures as they may deem judicious to secure from their congregations suitable offerings for this purpose.

They would also invite the coöperation of the whole body of the laity, that the occasion may be in every respect worthy of the great and wealthy Diocese of New York and of its venerable bishop.

Remittances may be made to either of the finance committee, or to the treasurer, 119 Second avenue.

JAMES M. BROWN, 59 Wall street;
JOHN J. CISCO, 59 Wall street;
LLOYD W. WELLS, 119 Second avenue,
Finance Committee.

GENERAL COMMITTEE.

The Rev. MORGAN DIX, D.D., Chairman.

The Rev. WM. F. MORGAN, D.D.,

" SAMUEL OSGOOD, D.D.,

" T. A. EATON, D.D.,

" GEORGE D. WILDES, D.D.,

" WM. E. EIGENBRODT, D.D.,

" JOHN COTTON SMITH, D.D.,

The Hon. HAMILTON FISH,

" JOHN JAY,

" JAMES M. BROWN,

" LLOYD W. WELLS,

" JOHN CAREY, Jr.,

" CORNELIUS VANDERBILT, Jr.,

" JOHN J. CISCO,

Mr. ELBRIDGE T. GERRY,

The Hon. ERASTUS BROOKS,

Mr. FREDERICK BUTTERFIELD,

" W. W. WRIGHT,

" GEORGE M. MILLER,

" D. CLARKSON,

" J. PIERPONT MORGAN,

" WM. W. ASTOR,

" WOODBURY G. LANGDON,

" DE LANCEY KANE.

GEORGE M. MILLER, Secretary,

270 Madison avenue.

LLOYD W. WELLS, Treasurer,

119 Second avenue.

New York, May 19th, 1879.

LONG ISLAND.

WOMAN'S MISSIONARY ASSOCIATION.—The regular monthly meeting of this society was held on Thursday, May 8th, in the chapel of St. Peter's church, Brooklyn. The principal matter which occupied the attention of the meeting was the founding of a mission-house in Brooklyn. The subject had been brought before the meeting of the association in April by Sister Eliza, and the bishop heartily endorsed the undertaking, sending out the following circular-letter, accompanying a statement of the plan: "I earnestly invite the attention of all to whom this statement may be presented to the sore want to which it refers. We need very much a centrally-located mission-house in our city, to be under the charge of one or more deaconesses of the diocese. We need it (1) as a proper base for our widely-spread mission work among the sick and the poor—a work now being conducted by Sister Eliza under great disadvantages and even discouragements. But (2) we need it as a training-house and home for nursing-sisters, who can respond to calls from the sick in all parts of the city, not only those who have the ability to pay for services rendered, but especially those who cannot. There is no more urgent call for any kind of charitable ministrations than that which can be given efficiently only by those who are trained to it—that is, the ministrations of experienced nurses to go into suffering and stricken homes, carrying with them not only skill, experience, and fidelity, but also

the consolations of our holy faith. A very moderate sum annually would insure the success of such an effort. Sister Eliza has been ten years at the work, and I warmly commend her and her application to the faithful whom she may see on this blessed errand of mercy. The work could be commenced and prosecuted for the year for from \$1,200 to \$1,500."

The attendance at the meeting in April was so small that no attempt was made to act on this appeal. At this meeting, on May 8th, the subject was again brought up. The circular-letter was read, and the bishop followed with an address. He pointed out more definitely the great importance of the enterprise, and strongly urged the members of the association to take action in regard to it and be prepared to begin work next autumn. After the bishop had retired a mission house committee was appointed, and pledges to the amount of \$132 were obtained from those present.

ALBANY.

TROY.—A Gracious Charity.—St. John's church was full on Tuesday night, May 13th, to listen to the Rev. Frederick Courtney in behalf of the Child's Hospital. He preached from the words, "And a little child shall lead them." After the sermon the rector, the Rev. Frank L. Norton, asked his people to endow a cot at the hospital as a thank offering for special mercies in the recovery of his little son, Chauncey Williams Norton, from a desperate illness. The plates were carried, and came back laden with \$2,500.55, to endow forever the St. John's Bed at the Child's Hospital.

NORTH GRANVILLE.—The Rev. William C. Prout, rector of St. Paul's free chapel, Troy, has accepted the appointment of chaplain of the Granville Military Academy, and will enter upon his duties at the opening of the next scholastic year, in September. He will also have charge of the parish work in the village, which has grown so as to need a resident pastor.

MEETING OF CONVOCATION.—A meeting of the Convocation of Albany was held in the parish of Emmanuel church, Little Falls, in the third week of Easter-tide, commencing with Divine service on the evening of May 6th, the sermon being delivered by the Rev. Dr. Battershall, of St. Peter's, Albany, upon "Reserves of Christianity," from St. John xx. 16, 17.

The bishop being absent on his visitations in the Susquehanna district, the archdeacon, the Rev. Dr. Payne, of Schenectady, presided.

Divine service was held on the morning of the 7th. The sermon was delivered by the archdeacon on the subject assigned him—"The Study of Church History." Dr. Payne was also the celebrant at the Holy Communion.

In the afternoon the convocation assembled for the reading of the essays assigned to that time, when the Rev. Wm. N. Irish, of Amsterdam, read an essay on "The Millennium," being an exegesis of Rev. xx. This was followed by a paper by the Rev. George L. Neide, of Duanesburgh, on "The Church Reform Movement in Mexico."

The Rev. Dr. Gibson, of Utica, was present at this session, and, on the invitation of the archdeacon, took part in the subsequent discussions. At 7:30 on Wednesday evening there was Divine service and a missionary meeting. The missionary work of the diocese was the interest to which especial attention was called. Addresses were made by Dr. Payne, the Rev. C. C. Edmunds, of Johnstown, and the Rev. Messrs. D. L. Schwartz and F. O. Grannis, of Albany.

On Thursday morning there was Divine service and a celebration of the Holy Communion, the archdeacon being the celebrant and the preacher the Rev. Geo. L. Neide.

In the afternoon of this day the convocation reassembled for the reading of the assigned essays, each one of which called out a full expression of opinion. The first was by the Rev. E. Selkirk, of Albany, on "Short and Long Rectorships." Interest was imparted to this essay from the fact that the writer has been the rector of one parish for thirty-six years, while by his side, as the presiding officer, sat the Rev. Dr. Payne, who has been the rector of St. George's church, Schenectady, for thirty years. The second essay was by the Rev. Edwin Coan, precentor of the cath-

edral, Albany, whose subject was "Church Music." The final essay was by the Rev. C. H. Van Dyne, of Fonda, on "The Free-Church and Pew-Rent Systems." The closing exercises of the convocation took place on the evening of Thursday, under the direction of the Rev. Dr. Danker, rector of the parish, as the archdeacon had been obliged to leave on account of the pressure of parochial duties.

Evening Prayer was said, and addresses on the domestic and foreign missions of the Church were made by the Rev. L. F. Morris, of Fairfield, R. J. Adler, of Green Island, and W. B. Walker, of Herkimer. The rector closed the exercises with a few remarks, appropriate collects, and the apostolic benediction.

The offertories were devoted to diocesan missions.

The cordial hospitality of the parishioners, the goodly number of clergy present, and the earnest interest, both intellectual and spiritual, which prevailed throughout made this, in the opinion of those qualified to judge, the most interesting meeting the Convocation of Albany has ever held.

PENNSYLVANIA.

STANDING COMMITTEE.—At a meeting held May 13th, 1879, Messrs. George McIlvaine Du Bois, John Jay Joyce Moore, Henry Scott Jefferys, and George W. Cloak were recommended for ordination to deacon's orders, and the Rev. Howard Ernest Thompson for ordination to priest's orders.

PHILADELPHIA.—St. Andrew's Church.—On Sunday, April 27th, the Rev. Dr. Wilbur F. Paddock delivered his sixteenth anniversary sermon as rector of this church, on Eighth street, above Spruce. His subject was "Christ and His Ministry." He spoke of Christ's ministry in heaven; its character, purpose, and value, and its relation to the ministry of man on earth. After enlarging upon that theme, the reverend gentleman proceeded to give a history of the work done by the ministry of the parish and its ten different organizations during the past year. Its endowment fund, he said, had nearly reached \$29,000. Between \$8,000 and \$9,000 had been contributed by the congregation for benevolent objects. Not a dollar of debt was upon the church, and its income slightly exceeded its current expenses. Forty-nine new communicants had been received into the church, the present number being 781.

In the afternoon the fifty-sixth anniversary of the Sunday-schools was celebrated in the presence of a large congregation. The chancel and the steps leading thereto were beautifully decorated with plants in pots and flowers, such as red and white azaleas, hydrangeas, geraniums, etc. The font was filled with trailing vines, tea-roses, camellias, hyacinths, etc.

The exercises were commenced by singing the anniversary hymn, after which a short evening service was read.

After the hymn, "O day of rest and gladness," an address was delivered by the Rev. Dr. Paddock. His mind ran back over the sixteen years that he had been rector. He remembered the time when room could not be found for the congregation, so crowded was the church with its Sunday-schools and Bible-classes. One of these schools was sent with the mission chapel when set off as a church. There was a school of colored children, who filled up one gallery and sang most sweetly. This school had grown strong enough to take care of itself, and had been made independent. Another colored school had been transferred to a colored church. And so, to-day, the numbers are not half what they were formerly. If, from the present position of the church, there cannot be progress in numbers, there can be in excellence. He never had better superintendents, teachers, and scholars than are in the school to-day. In order to grow in spiritual grace, the first thing necessary is to clear out what is bad in the human heart. There must be the giving of that heart to Christ. There must be work for the good of souls.

An address was then delivered by the Rev. Dr. Farr, rector of the church of the Saviour, West Philadelphia. The subject of his remarks was based upon the words found in Revelations, "The keys of death and of hell." The anniversary and memorial offerings, amounting to \$514.07, were then made, followed by the presentation

of books and gifts of merit. After the closing hymn the exercises were concluded with the Benediction by the Rev. Dr. Spear.—*Philadelphia Inquirer*.

A PROTEST.—About forty prominent clergy and as many of the laity presented this protest to the late diocesan convention:

CHURCH OF THE EPIPHANY, }
PHILADELPHIA, May 10th, 1879. }

The undersigned, clerical and lay delegates to this Convention of the Protestant Episcopal Church in the Diocese of Pennsylvania, believing and firmly holding that it is not in the power of the convention to alter or amend the constitution of the Church in this diocese by the passage of a canon, and that the constitution can only be altered or amended by the methods declared in the tenth article of the constitution; and believing also and firmly holding that any legislation looking to the adoption of a canon, providing a method by which a church in union with the convention shall, under certain circumstances therein mentioned, be deprived of its right of representation in the convention by a two thirds vote thereof, or by any other majority, is plainly an attempt to alter the constitution, which in Article IV., Section 2, guarantees representation in the convention to every church in union therewith, except in the cases particularly mentioned and provided for in the constitution itself; and being firmly convinced that the proposed legislation upon this subject is wholly unconstitutional and illegal, do respectfully, but solemnly and earnestly, protest against the resolution this day adopted by the convention upon this subject, as an initiatory step taken in legislation which is in violation of the constitution and wholly illegal and void.

And the undersigned respectfully request that this, their solemn protest, may be entered upon the minutes of this convention.

CENTRAL PENNSYLVANIA.

DELANO, SCHUYLKILL COUNTY.—A very interesting service was held in this place on the occasion of the bishop's first visitation to it. Delano is a village of about 500 inhabitants, situated on the Mahanoy division of the Lehigh railroad, and is the location of the shops of the division. Seven or eight months ago the Church was all unknown here, with the exception of one or two families. At that time the Rev. Charles J. Kilgour, rector of the church of Faith, Mahanoy City, began to hold occasional services, apparently without much success. In fact, his labors met with great opposition. But the Church's story was told by her faithful priest, and soon her teachings were received and appreciated. The first fruits of his zealous and faithful labors were seen last November, when fifteen presented themselves for confirmation in the church of Faith, Mahanoy City. From this on the interest grew more and more. Services were held regularly every two weeks and on Wednesday evening of each week with large and interested congregations, a hall being used for that purpose. In fact, so noticeable was this that the bishop was asked to make a special visitation. This he did on Wednesday, May 7th. With the bishop there were present and assisting in the services the minister in charge, the Rev. M. A. Talman, of Mauch Chunk, and the Rev. W. J. Miller, of Tamaqua. The hall was crowded to the utmost. Evening Prayer was said by the Rev. Messrs. Talman and Miller, Bishop Howe preaching the sermon; after which the rector presented twenty-five, thus making forty who have been confirmed here during the last six months. Here were gray-haired men, fathers and mothers, stalwart youth and maidens, all in their age and strength giving allegiance to the dear Saviour of all. Mr. Kilgour has done a noble work, God having greatly blessed his labors. There are now about fifty communicants. As yet a church has not been built, and, indeed, no parish organization has been effected. But it is hoped that steps may soon be taken to build a church. The nature of the work in Delano cannot be better described than by quoting the words the bishop used before he gave them all his blessing. He said: "This large and attentive congregation, the hearty responses, the good and churchly singing, the great interest manifested, this large class just confirmed, features of a mature church, and all this in a place where I

have never been before, is to me most pleasing and gratifying. *Unto God give the praise."*

MARYLAND.

EPISCOPAL SERVICES.—The assistant bishop, although bowed down with sorrow at the recent loss of his wife, who died on the 28th ult., continues to perform his episcopal duties without intermission. On Wednesday, May 7th, he performed the very unpleasant duty of deposing from the ministry of the Church the Rev. A. J. Faust, deacon, who has been teaching a school for a long time, but who has not performed any active duty in the Church for a number of years. The deposition was read in Ascension church, Washington, in the presence of the Rev. Drs. Lewin and Elliott, and the Rev. William A. Harris.

On Thursday, May 8th, the bishop held an ordination in St. Mark's church, Frederick county, the Rev. Dr. Joseph Trapnell, rector. There were present and participating in the services, besides the rector, the Rev. Dr. Lewin, Dean of the Convocation of Washington, and the Rev. William L. Braddock. The Rev. Henry Thomas, rector of St. Peter's parish, Montgomery county, was ordained to the priesthood, and Mr. James H. W. Blake, a nephew of the rector of the parish, was ordained to the diaconate. The candidates were presented by the Rev. Dr. Lewin, who also preached the ordination sermon. The Holy Communion was administered by the bishop, assisted by the Rev. Dr. Trapnell. Service was held at night, when the newly-ordained priest preached. The congregations at both these services were very large.

Besides the above services the bishop has, during this month, confirmed in Immanuel church, Baltimore, 73; St. Luke's church, Bladensburg, 23; St. Mary's (colored), Washington, 20; and the chapel of the Holy Communion, Washington, 19.

VIRGINIA.

ALEXANDRIA SEMINARY.—The chapel at the theological seminary near Alexandria has been pronounced unsafe, its use abandoned, and its demolition determined on. In consequence of this the services are now conducted in the prayer hall, in which very few besides the professors and students can be accommodated. The boys of the Episcopal High School, numbering upward of seventy, and the larger part of the community on "the hill" and in the immediate vicinity, are thus cut off from the privileges of worship, as there is no church nearer than the town, two and a half miles away.

It is proposed to take immediate steps toward the erection of a chapel, to cost about \$12,000, which shall meet the religious needs of the seminary and high school and the contiguous community. This venerable seminary has sent into the ranks of the ministry nearly 700 men, of whom about 450 yet survive; and in thirty-two States of the Union, as well as in foreign lands, these are preaching the Gospel in the ministry of the Protestant Episcopal Church. Sixteen of her alumni have been advanced to the episcopate, viz.: Bishops Polk, Kip, J. P. B. Wilmer, R. H. Wilmer, Bedell, Young, Lay, Whittle, Perry, Wingfield, Dudley, and Peterkin; and the missionary Bishops Boone, of China; Payne, of Africa; Williams, of Japan; and Penick, of Africa. About thirty-five have gone to foreign lands as missionaries of the cross.

Surely, with such a record, this institution in her need has claims upon the sympathy and generosity of the Church at large.

Contributions for the proposed chapel may be sent to the editor of THE CHURCHMAN, or to the Rev. Dr. Dyer, No. 2 Bible House, New York.

FLORIDA.

ITINERACY.—The population of Florida is sparse, but there are few sections in which the missionary, whose coming has been duly announced, is not greeted by congregations appreciative and respectable in size. A correspondent writes:

"Not many weeks ago it fell to me to make a visit to Orange Lake, fifty miles up the far-famed Ocklawaha, and back from the river about twelve miles. I had read of orange groves and dreamed of them, but had up to the date of my visit supposed that the land where groves grew

into profitable fruit-bearing in a few years was really dreamland. But, arrived at Orange Lake, I was quickly disabused of the notion that all was exaggeration which I had been told. At our approach that tropical growth, the cabbage-palmetto, reared loftily its solitary head, proving to us the richness of the soil. Presently the oaks, principally the live oaks, the gum-tree, and the hickory towered grandly into sight. As we entered this magnificent forest the beautiful orange-trees began and continued to appear till we had reached the centre of a grove of many acres, of several thousand trees, whose fragrant blossoms had fallen and were falling, giving place to fruit. Over all this beauty stretched the immense branches of the forest growths, a grand protection against the frost of winter, the heat of summer. None could hardly resist the inspiration which nature there breathed. It was a fit place, as the proprietor of the grove, the Hon. P. P. Bishop, remarked to me, 'to make sermons.' But there was what was of greater interest to me than this natural wonder.

"On the Lord's day, in the morning, there gathered at the humble school-house a congregation of seventy persons, come from far and near. Few of our Church dwell there. But four, who had driven nine miles, assisted by the two proprietors of the grove, the Messrs. Bishop, gave the responses right heartily, others paying devout attention. What is conspicuous in such assemblages is their intense interest. They would hear prayer if they do not pray. They would hear the preached Word. At the conclusion of the service the usual earnest question was repeatedly asked, When will you come again?"

"In the afternoon a Sunday-school with a large Bible-class assembled. Then followed the evening service. Many spoke of it as a day of great refreshment.

"The hungry for the bread of life abound in all parts of our diocese. God forbid that they should be overlooked by the Church!"

Crescent City, Fla., May 8th, 1879.

MISSISSIPPI.

DIOCESAN COUNCIL.—The fifty-second annual council of this diocese was held in Trinity church, Natchez, on Wednesday, May 8th, and the two following days. The Rev. Mr. McCracken preached at the communion service previous to the opening. There were ten clergymen present, and fifteen parishes were represented. Hon. P. P. Bailey was re-elected secretary, and the Rev. John B. Linn, his assistant. The Rev. Dr. Sanson, the Rev. J. A. Fox, and the Rev. J. L. Tucker, and Messrs. P. P. Bailey and G. W. Howard were elected as the Standing Committee. The next council will be in All Saints' church, Grenada, April 22d, 1880.

TEXAS.

AUSTIN—St. David's Church.—This parish has now paid off a debt, which has been hanging over it for some years, amounting, with the heavy interest, to nearly \$4,000. The rector reports, as the result of his four years' labors: Baptisms, 116; confirmations, 119; marriages, 44; burials, 49. The Sunday-school is in a flourishing condition, having between 200 and 300 scholars, and a goodly number of faithful teachers.

WESTERN TEXAS.

CONVOCAION.—The fifth annual convocation of the missionary district of Western Texas was held in Victoria, Texas, beginning on St. Philip's and St. James's day.

The bishop was absent in Europe, seeking restoration of health. One of the clergy was consequently elected president. Mr. N. A. Thomson was elected secretary for the ensuing year. All communications should be addressed to him at Victoria, Texas. The reports from the different parishes were not all sent in, but, judging from those that were, the work of the Church in the district is prosperous. The absence of our beloved and faithful bishop was very seriously felt, and the need of his fostering care and oversight was clearly manifested.

SOUTHERN OHIO.

COLUMBUS—Meeting of Woman's Auxiliary.—On Wednesday, May 14th, large meetings were

held in Trinity church. There were delegations of ladies present from Cincinnati, Portsmouth, Delaware, Newark, Circleville, Lancaster, Worthington, Clinton, Dayton, Chillicothe, and Marietta.

These delegates represented the different branches of the auxiliary in the parishes of those cities. The general directress of the Auxiliary of the Diocese of Southern Ohio is Mrs. Mary H. Rochester, who resides at Cincinnati. The bishop of the diocese, of course, is the chief head of this, as he is of every other mission organization of the Church.

The auxiliary branch of Trinity church, Columbus, consists of the following officers: The late Mrs. Baldwin Gwynne was president; since her death the vice-president, Mrs. James A. Wilcox, has acted in that capacity; Mrs. Walter C. Brown, treasurer; Miss Bates, secretary; and Mrs. E. B. Coolidge, register.

At the morning meeting Miss Ellis was chosen secretary, and Mrs. Rochester, the directress, acted as president. The proceedings consisted in receiving and reading the reports from the various parish branches of the auxiliary.

These reports show how great results can be accomplished by small contributions and systematic efforts. The report is for the year ending the 14th of May. Number of members in the Diocese of Southern Ohio, 855; number of missionary meetings, 323; number of meetings for sewing, 384. There have been prepared and forwarded 52 missionary boxes, valued at \$2,886.37; contributed in money, chiefly in five-cent weekly contributions, \$1,940.92.

During the afternoon a very interesting paper was read, prepared by Mrs. Collins, of this city, giving her experience in visiting the Zenanas in India during her sojourn some years ago in that country.

In the evening Bishop Jaggar conducted the services. After singing and a short prayer the bishop introduced the Rev. Henry Anstice, of Rochester, New York, who delivered a short address upon the general subject of missions. He complimented the ladies for the great results of their labors in the mission fields of the Church during the past year.

The bishop followed with a stirring appeal to the members of the Church to consecrate themselves to the work of extending the Gospel to all people. It was as much the work of the laymen as the clergymen. He felt very grateful, especially to the ladies, for the great assistance they had rendered him in his work of evangelization.

The next annual meeting will be held at All Saints' church, Portsmouth.

ILLINOIS.

ROCK ISLAND—Trinity Church.—In an interesting sermon recently delivered by the Rev. Dr. Holcombe on the completion of his ten years' rectorship of this church, he gave a history of the parish and the work which has been accomplished in that time.

Beginning May 1st, 1869, with a little band of communicants, within two and a half years a new church building had been erected and paid for, the total amount raised during that time being \$26,717.64.

In Dr. Holcombe's review of the parish, through the seven years of its prosperous growth, he notes many acts of noble charity and self-denial. The rectory had been built in the summer of 1869, at a cost of \$4,000, loaned by a friend of the parish. A large portion of this indebtedness was removed by the ladies of the parish. Then came the hard times, which tried men's hearts, and this congregation found that their rector was only human, and the three years which followed were years of increasing sorrow to the faithful pastor, who, struggling against the waning love of his people, finally decided to end his rectorship.

In brief but plain words Dr. Holcombe tells his people the causes of the distrust which came to them, chief among which was the want of Christian unity, leading to an indifference of Church members to the spiritual interests of their brethren and the Church of which they were members.

During the ten years the parish raised for building purposes, salaries, etc., a sum total of \$56,325.09.

There were 243 baptisms of children and adults,

155 persons confirmed, 84 couples married, and 62 persons buried. The Holy Communion was administered 151 times, and 1,050 sermons delivered.

SPRINGFIELD.

DIOCESAN CONVENTION AT SPRINGFIELD.—The second annual convention was held in St. Paul's church on Tuesday, May 6th. There were twelve clergy present, and thirteen parishes were represented. The Bishop of Quincy assisted the bishop of the diocese in the Communion Office, and was afterward introduced to the convention.

On the second day the convention laid on the table a resolution "in favor of allowing widows and other female representatives of families the right to vote for members of the vestry." The Rev. Drs. Easter, Dresser, and Dillon-Lee, and Messrs. Treat, Johnson, and Dubois were elected the Standing Committee. From the Springfield Register we take this summary of the bishop's address:

He spoke of the delay in taking up his residence in the diocese as being explained by the fact that at the time of his election to the episcopate he was Dean of the General Theological Seminary in New York, and Professor of Ecclesiastical History therein. The governing body, in whose hands rests the appointment of all officers, is a board of trustees, composed of all the bishops and a number of clerical and lay trustees from all the dioceses. This board obviously can be convened only at great inconvenience and expense, and hence its meetings are usually limited to one each year. In order to elect an officer, he must be nominated at one meeting and chosen at another. The bishop was elected to this diocese at a date so near the annual meeting that there was not time to call a special meeting, and therefore it was not until the regular meeting that he was able to resign his office in the seminary. He left the date of the resignation blank, in order that the important interests in his hands might not suffer by a sudden abandonment thereof; and it was, after consultation, decided that he should continue in charge until the close of the seminary year, which will occur during this month, when the newly-elected dean and professor will enter upon their work.

Since his consecration the bishop has made two visitations of the diocese, and every parish and mission, except one, have been visited once, some of them twice, and a few three times. Over 200 persons have been confirmed, a larger number than ever before admitted in one year to this apostolic rite. This diocese, embracing over sixty counties, is among the poorest in Christendom. It starts with no endowments and no institutions, and yet contains over one million of souls. The missionary work, therefore, is the first duty. Steps have already been taken for giving the diocese a cathedral in Springfield, and the undivided Diocese of Illinois, in view of the contemplated separation of the new dioceses which have been erected and organized, expressed by resolution its earnest desire for their speedy association into a province. The cathedral is an idea inherent in the system of the Church. It must exist wherever the Church exists, for, wherever the bishop sits to teach, to confer orders, or to exercise jurisdiction, there for the time being is the cathedral, the bishop's seat. It may be migratory, like the tabernacle in the wilderness, but where God's people have a settled habitation there the bishop's seat is enshrined, and we call the shell the cathedral. Years ago, and perhaps even yet in some places it lingers, there was felt a strong prejudice against the word cathedral, because men did not understand the meaning of the term, and imagined it must be something mischievous because they had never seen it or seldom heard of it. A cathedral may be the humblest building in the diocese; it may be the grandest; this is a mere accident. The bishop in his seat, the forces which he gathers around him to germinate life and action throughout the length and breadth of his jurisdiction—this is the reality. When once this organization is secured the shelter will be provided spontaneously. The same line of thought applies to the word "province." We are as yet unfamiliar with its use, because our sporadic missionary work in this country has, up to a recent period, been too weak for any other organization than union around one centre. This has all along been a province, although it has not

been so described. While the dioceses were few and coterminous with the States, this simple grouping under the senior bishop as presiding head has been sufficient for our needs; but now the unwieldy body has outgrown the convenient working of such an arrangement, and the multiplication of dioceses within the limits of the same State presses home upon us reasons for subdividing our huge province into a number of working units, each under a head as presiding bishop, and then in time, when these units have become numerous enough, they will aggregate into a patriarchate—an American patriarchate. It is within our power, the dioceses of the State of Illinois, to do what must be done ere long: associate ourselves together in a very simple way, and work out the problem of giving the Catholic Church her old primitive organization in this country.

After speaking of the death of the Rev. Martin Moody, of this diocese, and of the Rt. Rev. J. P. B. Wilmer, Bishop of Louisiana, the bishop went on to speak of the death of the Rev. Dr. J. DeKoven, concluding as follows:

I may be permitted to dwell more at length, and fondly, upon the memory of the Rev. Dr. DeKoven, because he was the companion of my youth, my classmate and roommate at the General Theological Seminary, and I had, as he declared, a good deal to do with influencing his decision to cast in his lot with the West when he entered upon his career as a deacon in the Church of God. His last hours, too, are tenderly associated with me in my relations to my diocese. This interesting incident and item of history, if you will bear with me, as it concerns you as well as myself, will close my address. Shortly before my consecration my early friend and fellow-student asked the privilege—this is the way he put it—of presenting me with my episcopal ring. This is not a mere ornament. It is the official symbol of the spiritual union of a bishop with his diocese. It is the wedding ring, which commemorates the marriage, as it is called, between the chief pastor and his flock. Of course the offer was gratefully accepted, and the device to be cut upon the stone was furnished. The ring was purchased, worthy of the munificent spirit of the donor—a large amethyst, heavily set in gold. The cutting of the stone required time, and hence the delicate work was not completed until after the lapse of several months. It was finished, however, in season to be submitted to the Rev. Dr. DeKoven for his inspection and approval, while he was still apparently in perfect health. I received a note from him the week before his death, informing me that he had the ring in his hands and was pleased with it, and would forward it to me in the course of a few days by express. In due time the package arrived, but within the same hour came the telegram which announced his death. The gift, therefore, to me and the diocese drops, as it were, from the hand of our dear friend as he sinks back lifeless under the stroke of God. It is his good-by token of interest and affection as he leaves us at the bidding of his Lord to go up higher. The device engraven upon the stone may, if no better can be suggested, be fitly chosen as the arms of the diocese. It represents the river, which parted into four heads and encompassed Eden. This has ever been held to symbolize Christ, who is the river of Life, clear as crystal, and the Gospels, four in number, which divide and carry the living water to the four corners of the earth. Hard by the fountain grows the tree of life, whose fruit is the bread which came down from heaven. May we, dear brethren, looking to God for guidance and help, seek to translate this divine symbolism (for it is the imagery of the Bible) into a blessed reality. We have the spring, the fountain of living water. Christ is here, in His word and doctrine, in His ministry and sacraments. Be it ours to bear that precious water east and west, and north and south, throughout the length and breadth of our diocese, until the field becomes green and beautiful, fruitful in every good word and work, and well watered as the garden of the Lord. Then the vigorous life which will everywhere appear, in the extreme borders as well as in the centre, in endowments, institutions, schools, hospitals, asylums, orphanages, parishes, missions, will proclaim that the blessed water is flowing all over our domain, fertilizing the soil and converting the wilderness

into an earthly paradise, which buds and blossoms as the rose—when this diocese, our diocese, will be in reality as in name, *Springfield*.

In accordance with the bishop's suggestion, the device on the ring was adopted as the seal of the diocese. On motion of the Rev. F. W. Taylor, a memorial to the next general convention of the Church was adopted, asking that the "Table of Prohibited Degrees" be printed in all future editions of the Prayer Book.

MISSOURI.

BISHOP'S VISITATIONS.—The bishop has been recently making his annual visitations in the western part of his diocese, and has had the presence and assistance of the local clergy, who have gone with him in numbers from point to point. The Rev. Chaplain Woart, U. S. A., of Fort Leavenworth, Kan., and the Rev. C. W. Morrill, of Illinois, have also been with him. He was able to spend a day at Fort Leavenworth.

NEW MEXICO AND ARIZONA.

CIMARRON.—On the Fifth Sunday in Lent Chief Justice Prince, as lay-reader, held a service at this place, where there had been no Church service in two years and a half. The service was largely attended by the people, though only two or three Prayer Books could be found in the village. After reading the pastoral letter of Bishop Spalding, Judge Prince said that the offerings would be devoted to the purchase of Prayer Books, so that there would be a supply next time; and the amount thereupon contributed amounted to over \$9.

SANTA FE.—The chapel at this place was beautifully decorated with flowers on Easter-day; and a handsomely embroidered altar cloth and white satin stole, the gifts of the women and children of the congregation, were used for the first time.

There are at least six important towns where the people are anxious for regular services, among which Las Vegas, Mesilla, and Silver City present the most urgent need. Yet the Rev. H. Forrester is still the only clergyman in this great jurisdiction, where the distances from point to point are multiplied by the fact that all travelling is by stage, so that 100 miles are equivalent to 500 at the East.

CALIFORNIA.

WHEATLAND.—At this missionary station, in the last seven months, the members have done well. A \$200 organ and a 400-pound bell have been purchased for the chapel, and the carpenters are now at work on a handsome spire, to be surmounted by a cross.

RED BLUFF.—A chapel for the Church people of Red Bluff, with a seating capacity for 125 persons, was occupied for the first time on the First Sunday after Easter.

A MEMORIAL BELL.—The *Pacific Churchman* announces that a movement is on foot to procure a bell for the church in Stillwater, Minn., as a memorial of the Rev. D. D. Chapin's son, Densmore, who lately died from accidental injuries.

MONTANA, UTAH, AND IDAHO.

BOISE CITY.—St. Michael's Church. — This church has received from one of its communicants a festival altar cloth and other hangings, rich and beautiful, being the work of the Sisters of St. John Baptist. They were used for the first time on Easter-day, and, together with an abundance of floral decorations, helped all the worshippers to a better enjoyment of this great festival. The church was thronged, and the offering amounted to \$66.

CORINNE.—Church of the Good Samaritan. — On Sunday, April 21st, after holding Divine service once on each of the two previous days, the bishop of the jurisdiction preached and confirmed eight persons in this church (the Rev. H. H. Prout, missionary). This statement is made in the hope that it may help to attract the prayerful sympathy of the Church in aid of the really hard struggle waged for religion at this place. The popular stir and rush of immigration show that the Church should do here with its might what its hands find to do.

MONTANA.—Corner-stone Laid. — The corner-stone of St. Peter's church was laid on Satur-

day, May 3d. The church is to be of stone, with a seating capacity for 235 persons. The cost will be about \$8,000, and a large part of it has already been subscribed. The Church people of Helena have long needed a church. For the last ten years and more they have alternated between court-house and hall, always hoping for the time to come when the way to a "home" of their own should open.

The church is to be completed by October 1st. The missionary in charge has under his care five Sunday-schools in adjoining mining-camps and villages. He is supplying these schools with material for carrying them on, for the most part at his own expense.

THE FOUR PERCENT. BONDS.

Never in the history of the country has the credit of the United States government stood so high as at the present moment. It has reached the point at which the nation can borrow money on more favorable terms than any other government in the world. The foreign money markets are competing with our own for the possession of the four per cent. bonds, which are already at a premium likely to advance to five per cent. before the 1st of July. The syndicate, composed of the First National Bank and its associates, sold on Saturday last \$10,000,000 four per cent. bonds, making \$40,000,000 for the week and \$90,000,000 since May 1st. This leaves only \$30,000,000 of the bonds available out of the subscription of \$121,000,000, with \$200,000,000 called bonds not yet converted. At this rapid rate the supply will soon be exhausted, and institutions and individuals in need of the new bonds to replace the old will be obliged to purchase at a much higher price than that now ruling. Under these circumstances it does not seem likely that the condition of the money market will ever warrant more than four per cent. interest on untaxed bonds in this country.

MARRIED.

On Tuesday, the 13th inst., at 104 East 23d street, in this city, by the Rev. Henry B. Ensworth, the bride's father, assisted by her brother, the Rev. C. Ellis Stevens, MALLORY H. TAYLOR, of Macon, Ga., and LUCY P., of this city, daughter of the late James E. P. Stevens, Esq., of Philadelphia.

DIED.

In the city of New York, May 5th, of consumption, Mrs. CHARLES J. COLE, second daughter of the Rev. B. F. Taylor, of Lawrenceville, Pa. "So He giveth His beloved sleep."

In New Britain, Conn., April 7th, 1879, after a protracted illness of nearly ten years, ARTHUR MCCONKEY, aged 29 years, of the class of '69, Trinity College, Hartford.

On Saturday, May 17th, 1879, the Hon. ASA PACKER, senior warden of St. Mark's church, Mauch Chunk, Pa.

On Wednesday, May 14th, 1879, at Elizabeth, N. J., CHARLES H. BUCKMASTER, eldest son of the late Thomas H. Buckmaster, in the 49th year of his age.

Entered into life, May 13th, at Fishkill-on-Hudson, where she had gone for a short rest, CHRISTIANA SMITH, a probationer of the Sisterhood of the Good Shepherd, New York.

April 29th, at No. 11 Kensington Square, W., London, England, of rapid consumption, CHAPIN ADDISON BLANDY, aged 23, eldest surviving and dearly beloved son of Alfred Addison Blandy, Esq., M.D., and grandson of the late Chapin A. Harris, Esq., M.D., of Baltimore, Md. Southern and Western papers please copy.

At Mount Vernon, N. Y., suddenly, April 3d, 1879, ARTHUR, in his 8th year; and,

At the same place, on May 9th, after a lingering and painful illness, HELEN B., in her 12th year, only children of Andrew M. and Amanda B. Colvin.

They "were lovely and pleasant in their lives, and in their death they were not divided."

"The Lord gave, and the Lord hath taken away."

Entered into life, Sunday evening, May 4th, MATTIE W., daughter of Joseph W. and Mary E. Fuller, of Troy, N. Y. "At evening time it shall be light."

Entered into rest, at Cambridge, Mass., May 10th, ROXANA SEAYER, wife of the Rev. William Warland, aged 68 years.

OBITUARIES.

HENRY HOWARD HOUSTON.

Entered the rest of Paradise, at Rome, Italy, on Tuesday, May 13th, 1879, HENRY HOWARD HOUSTON, Jr., of Germantown, in the 21st year of his age.

This announcement will convey to many hearts a consciousness of sad bereavement. We think of the sudden disruption of a young life, in which were conjoined the many contributors to happiness, usefulness, and affection. Having been just graduated from the University of Pennsylvania, in June last he embarked, with his uncle, the Rev. Charles R. Bonnell, for a protracted tour upon the Continent of Europe, which he had extended to Jerusalem, Egypt, and the Nile. Nearly a year of travel had been fully enjoyed by him, and the friends at home were always interested in his glowing and able descriptions of the places of interest through which they passed.

The narrative of a night spent upon the Mount of Olives, where they had camped, that they might catch the first beaming of the morning sun upon the neighboring Jerusalem, stirred our hearts, as it breathed the spirit

of devout reverence for the scene so sacred to every believer.

His journeyings by sea and land had been attended by the most favorable circumstances, and every prospect seemed to promise a joyous conclusion, when the early fall should restore him again to kindred and friends.

But the will of God ordered it otherwise. The fatal influences of the climate in Syria and Naples, together with the fatigues of travel, gained the mastery over his physical nature, and soon after reaching Rome he was prostrated with typhoid fever, which terminated his earthly life.

From the distant scene God has called him to the better home before the proposed course of travel was completed, and it is not for us to question the wisdom or goodness of the Almighty decree.

To those who knew him the simple announcement of his death will suggest the thought of an irreparable loss. The testimony of his college mates, of his companions, of his rector and friends, has but one and the same tribute to his memory—a young man who endeared himself to all who knew him by his cheerful, joyous, and kindly nature, which was considerate of the feelings of all, of every station, and who possessed that genial and unostentatious character which made him the esteemed friend of the rich and poor.

Above all, the better record may be written of a life given to God in the vows and sacraments of Christ's holy Church, in which he took a lively interest, being to the time of his departure constant in his attendance upon her worship, and a faithful teacher in the Sunday-school. To the near relatives such a loss cannot be estimated.

The loving appreciation of friends but enhances in their minds the value of the treasure taken from them; yet do they know that he is not lost, but in the safe keeping of the Master who came that He might take him unto Himself. He is called to a higher sphere and to a nobler service. How truly may we, though in sorrow and tears, exclaim, "The Lord gave and the Lord hath taken away. Blessed be the name of the Lord."

T. S. R.

St. Peter's Rectory, Germantown, Philadelphia.

THE REV. HENRY H. PROUT.

Died, at St. Mark's Hospital, Salt Lake City, Utah, May 6th, 1879, the Rev. HENRY H. PROUT, in the 69th year of his age.

His full share of honest missionary work he did throughout a long life. To his wise counsels and loving guidance his bishop owes more than he can say. And he sadly feels that one almost like a father has been stricken from his side. Many are they in both Montana and Utah who, with tender and grateful hearts, will long remember his earnest exhortations and godly example. His life was duty; his end peace. *Laus Deo!*

D. S. T.

IN MEMORIAM.—A. H. C.

Fain would I twine a little wreath
To lay upon your tiny mound:
But where do the fairest flowers breathe?
Where can the rarest buds be found?

No sweeter bud beneath the skies
E'er gladdened a fond mother's breast;
But she was born for paradise,
To bloom in the bowers of the blest.

Bright messenger of light and love
To sad and sorrow-stricken hearts,
She came with comfort from above,
With her that comfort now departs!

Nay, it is joy and peace to know
We soon may see the mansions bright,
When all we've loved and lost below
Shall greet us in that realm of light.

New York, May, 1-79. E. A. H.

GENERAL THEOLOGICAL SEMINARY.

NOTICE.

The annual meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St. Peter's Hall, 340 West Twentieth street, New York, on Wednesday, May 28th, 1879, at 4 o'clock P. M.

WILLIAM G. FARRINGTON,
Secretary of the Board of Trustees.

New York, May 10th, 1879.

All communications for the secretary should be addressed to him at Bloomfield, N. J.

The annual sermon or charge before the GENERAL THEOLOGICAL SEMINARY will be delivered (D. V.) in Trinity chapel, West 25th street, near Broadway, on the Sunday after the Feast of the Ascension, May 25th, by the Rt. Rev. Wm. Croswell Doane, D.D., Bishop of Albany.

Service will begin at 8 o'clock P. M. precisely. The annual commencement will be held in the same place, and at the same hour, on Thursday evening, the 29th of May.

The offerings at these services will be in aid of the Sustentation Fund of the Seminary, and liberal contributions are earnestly requested.

ALUMNI ASSOCIATION OF THE GENERAL THEOLOGICAL SEMINARY.

MEETINGS FOR 1879.

Tuesday, May 27th—Business meeting in St. Ann's church, 18th street, near Fifth avenue, at 7:30 P. M.

Wednesday, May 28th—Celebration of the Holy Eucharist in Calvary chapel, East 23d street, near Third avenue, at 7 A. M.

Social reunion and breakfast at the Gramercy Park Hotel, Gramercy Place, between 20th and 21st streets, at 8 A. M.

Annual essay, by the Rev. Albert Zabriskie Gray, rector of St. Philip's church in the Highlands, in the Seminary chapel, at 2:30 P. M.

Business meeting to follow.

WILLIAM D. WALKER, Rec. Sec.
119 East 23d street.

The annual sermon before the Free Church Association will be delivered by the Rev. Noah Hunt Schenck, D.D., of Brooklyn, in St. Mark's church, Philadelphia, on Sunday evening, May 25th, at 7:45.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY.

ANNOUNCEMENT.

WHITSUN-DAY, 1879.

The Society for the Increase of the Ministry is the almoner of the Church's devotions in aid of her sons who are preparing for Holy Orders. The Executive Committee hereby announces that, by recent changes in its management, all money received will be applied to the education of worthy applicants, with the least possible diminution in the way of expenses. There will in future be but one salaried officer—the Corresponding Secretary—who is charged with both office and field duties. We believe that in adopting this new basis we are in accord with an evident feeling and purpose in the Church, that pious offerings should be more strictly voluntary, the fruit of general Christian conscientiousness in supplying every necessary service of the sanctuary and of Christ's kingdom. We accordingly appeal to rectors, church officers, parish guilds, and benevolent individuals to recognize this work as imperative in these times, and ask that they will faithfully send us a yearly donation. The secretary will promptly furnish information to be used in presenting the cause, and will arrange to visit as many parishes as he can on Sundays and holy days.

Whitsun-day, dear brethren, comes again to remind us of our obligations to preach the Gospel to every creature. The first manifested power of the descended Spirit was in the marvellous utterance of the good news from heaven, so that every man was permitted to hear in his own tongue wherein he was born "the wonderful works of God." Shall we not hasten the full realization of the miracle of Pentecost by sending many more ambassadors of the cross?

We confidently refer to our record in raising up a missionary ministry. Many of our scholars of twenty years past are engaged in the missionary service of the Church. There are twenty-four in domestic and six in foreign missionary jurisdictions. One seventh of those now under appointment of the Domestic Missionary Committee in dioceses were our scholars, while a large proportion in the same fields are commissioned by diocesan boards. We are helping at the present time scholars who have already given themselves to the missionary work at home and in pagan lands. And others are earnestly asking aid, that they may be enabled thereby to fulfil the holy purpose of a missionary consecration.

What the Church wants, first of all, is men, sounds out from the mission rooms in New York. The history of Christian missions is the biography of individual men—elect souls, specially endowed, baptized with the Holy Ghost, and fully equipped for the work which God has sent them to do. We have some such; shall we not use the means of bringing forward many more? The men are not wanting. That which lacks is the money to minister to their necessities in their years of preparation. Shall this work, then, not have your prayers and your alms, that God's kingdom may come with power? For the Executive Committee,

ELISHA WHITTLESEY,

Corresponding Secretary and General Agent.

CHURCH GERMAN SOCIETY.

A special service on behalf of the Church German Society will be held at the church of the Holy Communion, corner Sixth avenue and 20th street, on Sunday after Ascension, May 25th, at 7:45 P. M. The sermon will be delivered by the Rev. Clarence Buel, acting chaplain of the society, and for several years rector of St. John's church, Dresden.

The Guild of St. Elizabeth will make their spring visitation to the Alms House and hospital, Blackwell's Island, on Tuesday, May 27th, by the 1:30 P. M. boat, foot of East 26th street. Donations of money, flowers, and fruit are earnestly solicited, and may be sent to the boat on Tuesday morning, or to the following ladies: President, Mrs. S. B. Nelson, 47 West 25th street; first vice-president, Miss Ellen Kemble, 52 West 25th street; second vice-president, Mrs. S. S. Harris, 125 East 35th street; secretary, Miss Kate Woodcock, 264 Lexington avenue; treasurer, Miss Adelaide Nelson, 47 West 25th street; almoner, Sister Amelia, 487 Hudson street.

The Western Convocation of the Diocese of New York will hold its next meeting at Port Jervis on the afternoon and evening of the 27th and morning of the 28th of May. WM. H. DE L. GRANNIS, Secretary.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs a large amount for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATLACK,
1224 Chestnut street, Philadelphia.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY.

asks liberal contributions in aid of its Scholars [Postulants and Candidates for Holy Orders]. Remittances and applications should be addressed to the

Rev. ELISHA WHITTLESEY, Corresponding Sec'y,
373 Asylum street, Hartford, Conn.

LETTERS TO THE EDITOR.

All "Letters to the Editor" will appear under the full signature of the writer.

IN RE "EPISCOPUS."

To the Editor of THE CHURCHMAN:

I have been pretty sharply taken to task for my short letter in your issue of the 10th inst., and told that I had therein been untrue to my brethren.

I do not think that my brethren will find me so. If God has given me any words to speak in their service, I intend to speak them; and if my words are true, He will give them His blessing.

But there will be nothing gained by taking it for granted that either our bishops or the godly laity of the Church have any other than a common aim with us. With some of my correspondents, I do indeed believe that the relations between the bishops and the clergy are, in some parts of the Church at all events, much more strained than the bishops are aware; and that there is growing up among some of the clergy a feeling that the bishops and the laity are allied against them. But this feeling is a factitious and unnatural one; it is *not* due to individuals, but to the false position in which the Church places us toward each other. With entire confidence do I lay my plea for my brethren of the presbyterate before our bishops and our laity; for I am sure that both will feel that, whatever the clergy may be called to bear, the Church that is served by a ministry, the parish that is served by a pastor who is forced by his personal needs and by the necessities of his family to recognize a higher, or at least a *stronger*, law than that of his conscience, his Church, and his God, is *far* the most serious sufferer from such a state of things.

WM. CHAUNCY LANGDON.

Cambridge, Mass., May 15th, 1879.

A PLEA FOR THE GOSPEL CANTICLES.

To the Editor of THE CHURCHMAN:

With the strong constitutional hindrances which have been erected against changes in the Prayer Book, it is not likely that any such will be made unadvisedly; and, considering that the whole drift of alteration in our Prayer Book from that of the English Church (with one exception) was to pare down Church teaching, it is easy to see who are the gainers by this state of things. It is an instance of the truth of the legal maxim, "*Melior est conditio defendentis.*" Even in what is considered our strong point of superiority over the English book—the Oblation and Invocation of the Communion Offices—there is an important departure for the worse from the Scottish model, due, it seems, to the objections of Dr. William Smith.

But there is one respect, not yielding in importance to any, in which it is desirable that we should go back to the book of the mother Church, which has this unique advantage, that it is hard to see how it can be made the subject of any party objection. I mean the addition of the omitted part of the *Benedictus* in Morning Prayer, and the restoration of the *Magnificat* and *Nunc Dimittis* at Evening Prayer. In regard to these latter, having worshipped in English churches of all grades of theology for two years, I can only recall two instances in which their alternates were used.

The case stands thus: Of the three gospel hymns we have omitted two altogether, and have cut off all but four verses of the third, breaking off in mid-sentence in a way which would be very unfair in the use of any human composition, but which, in this case, is simply legalized irreverence. Read the whole hymn, and see how the sense is injured.

Then, as to the *Magnificat*. The Blessed

Virgin here represents the Christian Church rejoicing in the gift of the Saviour, of which she was the instrument. The use of her hymn in this place makes it a sort of *introduction* to the New Testament lesson, just as the *Te Deum* is in Morning Prayer. By its omission there is a want of keeping between the two offices. The most sensitive Protestant can hardly fear that excessive honor to the Blessed Virgin will follow from the use of her song. We need no better refutation of mariolatry than the single expression in the first verse, "*God, my Saviour.*"

The *Nunc Dimittis*, as the closing canticle of Evening Prayer, brings in the idea of our Lord coming into the world at its eventide, as "*the Light of the World.*" Besides, it begins the compline element, which is continued by the Collect, "*Lighten our darkness.*" It is said that the argument for substituting our present wordy periphrasis for this time-honored and exquisite petition was, that the Collect was likely to be used generally in broad daylight! Is it too much to ask for a change here?

Are we not, as a Church, perpetuating a contempt for inspired Gospel hymnody?

And there is a grave blemish, if it is nothing more, which calls for correction. I mean the "free handling" which the ninety-fifth Psalm endures in being cut off at the end of verse 7, and having two verses from another Psalm added. Nor are these two verses consecutive. They are verses 9 and 13 of Psalm 96. The "*For He cometh*" does not in the least refer to verse 8 of our so-called *Venite*. It is most ingenious dovetailing, to be sure. But not only is a foreign meaning intended, but the true one is extended. The Psalm is an argument. It is the argument of which the third and fourth chapters of the Epistle to the Hebrews are the expansion. As it stands mutilated in our daily service, the argument is gone.

I believe that the interests of printers, binders, and booksellers have gone far toward imposing the present *improvable* Lectionary upon the Church of England. Shall such arguments avail with us when a fly-leaf can cure the objection?

A few words before closing as to the argument from *omission* in our Prayer Book of what is in the Church of England's offices, that the doctrine or practice contained or taught in the omitted portion was meant to be denied in the American Church. It is a two-edged sword. It cuts both ways. It may be very useful to argue from the omission of the clause relating to absolution in the Communion warning, or of all that relates to the subject in the Order for the Visitation of the Sick.

But pause. Before the Lord's Prayer, in Morning Prayer, is the rubric, "Then the minister shall kneel and say the Lord's Prayer *with an audible voice.*" We leave out the italicised words. Are we therefore at liberty to murmur?

"And after that shall be said or sung in *English*, the hymn called *Te Deum Laudamus.*" Are we at liberty to say it in Latin?

"Let him come to me, or to some other *learned and discreet* minister of God's word." Are we at liberty to send our parishioners to a minister who is unlearned and indiscreet?

In one of the eucharistic rubrics of the Church of England occur the words, "Nothing shall be proclaimed or published in the Church during the time of Divine Service but by the minister." We have left this out. But is any worshipper, who hath a Psalm or an interpretation, at liberty to get up and make it known?

Are we prepared to endure solitary celebrations because we have not retained these words, "There shall be no communion, except four (or three at the least) communicate with the priest"?

We have not retained the assertion, "It is certain, by God's word, that children which are baptized, dying before they commit actual

sin, are undoubtedly saved." Do we therefore *deny* the fact there asserted?

But the most signal illustration is the omission of the celebrated "Black Rubric": "Whereas it is ordained in this office for the administration of the Lord's Supper that the communicants should receive the same kneeling; . . . yet, lest the same kneeling should by any persons . . . be misconstrued and depraved, it is hereby declared that thereby no adoration is intended or ought to be done, either unto the sacramental bread or wine then bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored (for that were idolatry to be abhorred of all faithful Christians); and the natural body and blood of our Saviour Christ are in heaven, and not here, it being against the truth of Christ's natural body to be at one time in more places than one."

If there are any who would by no means allow that the excision of this rubric is an endorsement of the view there condemned, let him consider that the price which he must pay for his argument is the admission of a rule which works both ways.

Cannot this matter of the canticles be taken up in our diocesan conventions, and by bishops who are in favor of it, so that it may be discussed intelligently in 1880? Petitions also might be circulated for signatures.

I will only add that it is my meaning that these canticles should be added to those we now have, so that no man will be deprived of his liberty.

W. P. LEWIS.

HYMN REVISION.

To the Editor of THE CHURCHMAN:

A writer in THE CHURCHMAN of April 26th alludes, with evident sensibility, to "hymn-tinkering." This is, indeed, "a sore evil under the sun." I have sometimes been at a loss whether vexation or wonder predominated in observing the result of these experiments—displeasure at the harm done, or surprise at the facility with which it was accomplished. The smallest puncture of an unartistic pen will let out the poetic life and power of a stanza; the mere shadow of an unappreciative judgment will exhale its fragrance; and a few slight touches will silently remove from an exquisite hymn the impress of its author, and its chief merit and beauty as well.

Some years ago was published a volume containing "The Seven Great Hymns of the Mediaeval Church," with English versions. Of course, there had to be some "notes." The editor, with surprising *naïveté*, informs us that in "The Celestial Country," "the sweetest and dearest religious poem that our language contains," the punctuation of Dr. Neale "has been materially remodelled and changed." I have not the means of making a comparison, but am well persuaded the change was made ignorantly and harmfully. The pen of Dr. Neale did not touch paper without leaving some trace of his fine judgment and delicate taste. The editor further tells us, "The author's text has been altered in three instances, wherein the errors corrected seem manifestly slips of the pen." This is simply marvellous. In the first place, they were not *errors*; secondly, they were not *corrected*; and thirdly, it is no small presumption to speak of slips of the pen in Dr. Neale's poetry. The first of these "corrections" substituted *those* for *them* in a line precisely like two others which were not "corrected":

"The song of them that triumph,
The shout of them that feast."

We are thankful that these two "slips of the pen" escaped "correction." In the third instance, by changing the continuative "and" into the adversative "but," an antithesis is introduced into the stanza which the author

did not intend. But the second instance is the most extraordinary. It is in the twenty-second stanza—

"Yes, God my King and Portion,
In fulness of His grace,
We then shall see forever,
And worship face to face."

The editor actually changed "His" in line second into "Thy," on the assumption that "God" in line first is a *vocative*! It is hardly necessary to tell our readers that it is an *accusative* object of the verbs "see" and "worship," and, of course, in the third person, making "His," and not "Thy," correct. Would that the writings of scholars, especially scholars like Dr. Neale, could be spared editorial *correction*, even in the punctuation.

The compilers of our hymnal have given one of these mortal editorial touches to a line of this same poem, in the favorite hymn "Jerusalem the Golden." In the second stanza,

"They stand, those halls of Zion,
All jubilant with song,"

the monk Bernard had written *conjugilantia*, a picture word of great beauty and force. Dr. Neale preserved it in *conjugilant*. The difference between this and "all jubilant" is immense. A still more liberal use of these touches would make the hymnal as "correct," and, I might add, as practical, as the multiplication table. JAMES I. HELM.

IS IT WHIT-SUNDAY, OR WHITSUNDAY?

To the Editor of THE CHURCHMAN:

A freak of etymology which derives the English word Whitsun from Pfingsten, the German for Pentecost, seems to have taken mightily with some of our orthographers. Editors of Church calendars, who are presumed to know what falls in their own line, and compositors and proof-readers, who are expected to know everything, have for some time past taken to changing Whit-Sunday, wherever they find it, to Whitsun-day, implying, we are told, that it is only an altered form of Pfingsten-Day. It seems almost too petty and hypercritical to find fault with so small a matter; but people who undertake to split hairs are at least bound to do it skilfully and scientifically. If by splitting it thus, Whitsun-day, they really mean to indicate the above famous etymology of Dr. Neale, and tell us it is the only correct way, with all deference to so great a name, one may beg leave to differ, and to suggest that the old Whit-Sunday, *i. e.*, White-Sunday, is, after all, the more correct, for the following reasons:

1. The German Pfingst, or Pfingsten, is a comparatively modern form of the name; in use long subsequent to the emigration of the Saxons, who are assumed to have brought the root of it into England at a time when they were still heathen.

2. The early Germans, as the best etymologists show, employed the word Fimcusti, obviously the same as the Greek Pemptecoste, the original form of Pentecoste. Pfingsten, *i. e.*, funfzigsten, fiftieth, was a later vernacular rendering of that word.

3. There is no proof whatever that the Anglo Saxons or the English ever used the word Pfingsten for this or any other purpose, not a single instance of it having been produced.

4. And if there were any, it does not appear how Whitsun could be formed from it, any more than cucumber from Jeremiah King.

5. The corresponding Anglo-Saxon word for fiftieth was fiftigotha, and it is not pretended that Whitsun was or could be derived from it. Why go to the Germans?

6. The regular Anglo Saxon name for the Feast of Pentecost, in constant use from the times of the heptarchy, was Hwite-Sunnedie, or Hwit-Sunedie, from hwit, white, and Sune-die, Sunday—of which plentiful examples are found in the lexicons and elsewhere.

7. This name was undoubtedly taken from the white robes conspicuously worn on that day by all the newly-baptized, significant of baptismal purity and the cleansing gifts of the Holy Spirit, so copiously outpoured on the day of Pentecost.

8. The three great times in the early Church for administering baptism, which was then by immersion, were the Epiphany, the Saturday before Easter, and the Saturday before Pentecost; and the white baptismal robes were worn through the entire weeks following.

9. In Northern Europe the Saturday before Pentecost would naturally be preferred, instead of the other times, for the immersions, for an obvious reason, as being in the warmer season of the year.

10. As the heathen Saxons were converted and baptized in England in great numbers in successive years, the white robes would, from the first, give this Sunday a marked character as the white Sunday, and this week as the white week of the whole year, just as, in Southern Europe, the Easter-tide would be preferred for a similar reason, and hence received the name, *Septimana in albis*; and the Sunday in that octave is still called, in the Roman calendar, *Dominica in albis*.

For the above reasons one may still be allowed, it is hoped, to prefer the old Whitsunday of our ancestors and of our Prayer Books to the new Pfingsten, Wingsten, Whitsun-day of excellent Dr. Neale, adopted by Church almanacs and newspapers though it be.

Whitsun-Monday and Whitsun-Tuesday are merely euphonic shortenings of Whitsunday-Monday and Whitsunday-Tuesday—*i. e.*, the Monday and Tuesday of the Whitsunday-week, or of Whitsunday-tide; which last are also shortened to Whitsun-week and Whitsun-tide.

It is no real disparagement of the explanation now given that it seems to conflict with the present established custom in the Latin Church of having flaming red vestments and altar hangings for Whit-Sunday. That custom is of later origin, and must have arisen after the disuse of the eve of Pentecost as one of the great times of baptism, grounded, it is well known, on a fanciful symbolism of the supposed red tongues of flame which sat on the apostles. But the purest and most intense light is white, and not red; and, therefore, white would seem the fitter emblem of the enlightening and purifying influences of the Holy Ghost. The red has the further disadvantage that a different significance is affixed to it on certain days as suggestive of the blood-stained raiment of martyrdom; besides its incongruity with the beautifully expressive ritual white of the other two great festivals of the Christian year—Christmas and Easter—with which the Feast of Pentecost is naturally classed. That were a strange perversity, indeed, which would insist on the Pfingsten theory in order to get rid of the older symbolism and make way for the Roman red, fancied to be ritually more correct.

Of course, no reflection is meant upon any who may feel bound to follow a wholly unauthorized alteration of the standard Prayer Book, made by the General Convention of 1871, in direct violation of the eighth article of the constitution. A committee to revise typographical errors had no authority whatever to make etymological corrections, or to change the legally established name of a Church feast. The General Convention itself had no power to do it, without first making known the proposed alteration by a resolve communicated to the several diocesan synods, and then acting upon it at a subsequent meeting of their own body. But this was never done. Whit-Sunday, therefore, it is hoped, will still hold its ground as the true and proper designation of the feast of Pentecost.

In point of fact, this irregular alteration of the standard book has been, on the one hand, not unfrequently quoted to sustain the

Pfingsten derivation; and, on the other hand, the Pfingsten derivation has been as often given, and sometimes, too, in public explanations, as the ground of the alteration. The only reason, however, actually assigned by the revisionary committee was that "of carrying out the analogy of Whitsun-week." In other words, they thought that the Sunday should be named from the week-days, and not the week-days from the Sunday; though this last was the universal practice, the days of the week being always designated from the previous Sunday in the Western, and usually from the following Sunday in the Eastern, Church. Had the committee kept to this rule, and carried out the analogy by changing the names to Whit-Monday and Whit-Tuesday, they would, indeed, have just as much accomplished their purpose; the change would have had the advantage of being historically and etymologically correct, and they would have had just the same authority for making it, and that is simply none at all.

A CORRECTION.

To the Editor of THE CHURCHMAN:

My remarks about the "Lectionary" did not refer to "The Lent Lectionary," but to the new English Table of Lessons permitted to be used. Please make the correction, as the heading you gave my contribution defeats my criticism. "The Lent Lectionary" is much less objectionable. It does read at least one book of Scripture (Job) through.

JOHN VAUGHAN LEWIS.

NEW BOOKS.

THE SIX DAYS OF CREATION; OR, THE SCRIPTURAL COSMOLOGY. With the Ancient Idea of Time-Worlds in Distinction from Worlds in Space. By Tayler Lewis, Professor of Greek in Union College. [New York: Robert Carter & Brothers. 1879.] 12mo, cloth, pp. 416.

We hope that the triteness of the subject of this volume, or rather of the first part of the title, will not lead any one to infer that the book itself is trite. The literature called forth by the alleged differences between the scriptural account of creation and inductions from scientific investigation is certainly very abundant. We presume that many have already become tired of the discussion, and have made up their minds not to trouble themselves any more about the question. This is a mistake for the theologians, and also for the scientists. There may still be unsolvable difficulties connected with it, but surely both the upholders and the doubters of the truth of the Mosaic record have learned much since the debate opened, and it is presumptuous to infer that no more light is to be found.

Prof. Lewis's work is, in many respects, a most valuable contribution to the subject. Like everything which comes from his pen, it is thoughtful. But it is also masterly. There is no special pleading, no attempt to substitute abuse for arguments, no desire to reconcile anything, but simply a determination to ascertain, so far as is possible, just what the Bible itself teaches. He does not ignore modern discoveries; but neither, on the other hand, does he show any fear of them. He says, "We must have an honest faith or none at all." And, again, "The thought ever present to the writer's mind has been, What do the Scriptures teach us of creation? Such teaching is for him, as a believer, the unquestionable reality, never to be surrendered but with revelation itself."

Several years ago, as he tells us, he sat down to study this question solely from the light of the Divine Word, "determined that no geological considerations, and no irrational independence of science, should deflect his inquiries from their true exegetical course."

Among the principles which he lays down these may be mentioned. They seem to form the leading ideas underlying the volume.

Revelation makes known natural as well as moral truth, but in a manner peculiar to itself. Its language is not scientific, or philosophical, or metaphysical, or poetical, but it is strictly *phenomenal*.

Thus, in phenomenal language, to make the firmament is to bring into being and into action that system or series of physical laws which terminates in the manifestation so named.

Creation is a series of growths. These have each a supernatural beginning. "These supernatural beginnings, followed by natural growths, constitute the chronological periods of the Divine working, of which there are six mentioned by Moses as having a direct relation to the genesis of our own world in its present formation."

The author discusses the question almost entirely from the scriptural and philological side, analyzing the meaning of all the more important words used in the Biblical account of creation, and drawing his inferences from them. He devotes an entire chapter to the two words, *olam*, and *aión*, and claims that these terms show that "there existed in the earliest use of language a conception of durations transcending any of the ordinary divisions of time as measured by the heavenly phenomena." For example, the expression used in Heb. xi. 3, "By whom also he made the worlds," is *τοὺς αἰῶνας*, the aeons, the ages. We have long felt that this time-aspect under which the world is so often represented in Scripture has probably a deeper meaning than most men have been wont to see. The failure to discriminate between *aión* and *κόσμος* has led to a very serious confusion of ideas concerning both the past and the future.

Prof. Lewis goes over the history of the work of each day as it is given in Genesis, and explains, according to his judgment, the exact meaning of the language used. We doubt whether all the words here explained were originally intended to convey just the ideas which the author finds in them. At the same time, we are ready to believe that they may contain a great deal more truth than any one has thus far got out of them. We think that his method is right, and we must say that we have not, for a long time, met with a more stimulating or suggestive book than this. It is a manly, strong, and scholarly production. We are glad to hear him say, in answer to the question, "What was the Bible designed to teach us?" "*Just what it does teach us.*"

We should not go quite as far as the author seems to go in ignoring the teachings of science. It is to be presumed that recent discoveries have helped even him to the light which, he now says, comes from the written word alone. Hugh Miller, the scientist and the Christian believer, read Genesis very much as Prof. Lewis reads it. And the "Testimony of the Rocks" was one of his commentaries. He knew the nature of the old red sandstone far better than he did the Hebrew grammar.

But, without going into any particular points of criticism ourselves, we commend the book to the careful attention of others. It is a most thoughtful contribution to modern theology, and especially to the exegesis of the Book of Genesis, and, we may also add, of the whole Bible.

WILD LIFE IN A SOUTHERN COUNTRY. [Boston: Roberts Brothers. 1879.] 16mo, cloth, pp. 344. Price \$1.25.

This is one of the most delightful books we have ever read. It contains a series of sketches descriptive of scenery and of the different forms of "animated nature" peculiar to the southern part of England. The author's powers of observation are wonderfully keen, and he has a genius for picturing what he sees. The reader can behold the very colors and shadings and motions that met his gaze. Besides, there is an exactness, a carefulness to note little things, which indicates a real love for nature as it is. Nothing could be

made to look more real than do these portrayals of its varying moods. Modern literature contains very little of this kind of description. But this book takes us back to the age when men studied nature face to face.

BISMARCK IN THE FRANCO-GERMAN WAR. 1870-1871. Authorized Translation from the German of Dr. Moritz Busch. In Two Volumes. [New York: Charles Scribner's Sons.] 12mo, cloth, pp. 364, 347.

Dr. Busch is, to some extent, a second Boswell. He is filled and swayed with a most intense admiration for Bismarck, and he copies down in his diary nearly every word which happens to fall from the lips of his master. These sayings are not all published. Some of them would have reflected unfavorably on prominent persons still living, and are therefore withheld. But he frequently goes into the most minute details in describing the habits and dress of the chancellor. Dr. Busch was enthusiastic over the despatch requiring him to set out for headquarters, calling it "benignant fate." And now, looking back over the history of the Franco-German war, and thinking of himself as "one of the small wheels with which the master (*i. e.*, Bismarck) was working out his mind and will on the world," he regards his experience as "the greatest treasure of his life." Best of all is "the consciousness of having been near him."

The work abounds in graphic sketches. It gives a series of well-drawn pictures, but the great German chancellor is always the leading figure. Everything revolves around him. There is very little attempt to trace the progress of the war. Nevertheless, in following the shadow of its leading spirit and guiding genius we are enabled to get a pretty accurate idea of how it went on, and of the way in which victory finally crowned the arms of Prussia. We certainly gain a clear insight of the character of Bismarck himself. The author is very communicative, and sometimes almost garrulous; but his talk seldom becomes tiresome. On the contrary, we cannot help catching the spirit of his own unbounded and ever-fresh devotion. We have noted, in the course of our reading, a large number of Bismarck's sayings that are especially worth quoting, either for what they are in themselves, or because they contain the opinion of a remarkable man; but we are forced to omit the greater part of them.

One thing which stands out very prominently in this memoir is the marked and strong religious character of the hero. He says: "If I were not a Christian I would not remain an hour at my post." And again, he asks: "Why should I disturb myself and work unceasingly in this world, exposing myself to all sorts of vexations, if I had not the feeling that I must do my duty for God's sake?" And again: "I owe the firmness which I have shown for ten years against all possible absurdities only to my decided faith. Take from me this faith, and you take from me my fatherland." All this is in keeping with the fact—and a very significant fact it is—that Bismarck, just before setting out for the field of struggle, "partook of the holy sacrament."

To us there is something almost inspiring in the picture of one of the greatest men of modern times preparing for his work by kneeling at the altar of his Lord. It brings back the atmosphere of an age which seemed to have gone forever. It revives an idea of Christian manliness which the world had almost forgotten.

It will surprise many to be told, as we are here, that, in Bismarck's opinion, "the widespread use of beer is much to be deplored. Beer-drinking makes men stupid, lazy, and impotent. It is the cause of all the democratic pot-politics which people talk over it."

Many impressive words are found scattered through this table and field talk of the chancellor; and, on the other hand, many are met with which never would have been published

had Bismarck not uttered them in the presence of Dr. Busch. The book will be widely sought for, and it will well repay all readers of it. Moreover, it will have a permanent value, for it contains at least an outline sketch of a remarkable war, and gives the memoir and picture of a far more remarkable man.

THE ENGLISH REFORMATION: How it Came About, and Why we should Uphold it. By Cunningham Geikie, D.D. [New York: D. Appleton & Co. 1879.] 12mo, pp. 512.

Dr. Geikie's former work on "The Life of Christ" was admirably done, and brought him forward at once as a writer of remarkable power in the line which he had chosen. The reputation thus acquired will no doubt give an impulse to the circulation of the present volume, which, we are sorry to say, it would hardly obtain on its own merits. The author's aim is to give a full setting forth of the indictment against the corruptions and errors in the Church in the palmy days of Romanism. He tells the story with much fulness, "how the reformation came about," as he phrases it; but when he undertakes to set forth "why we should uphold it," he shows himself singularly lacking in theological apprehension of certain great truths at issue between Rome and the Catholic Church in England and America. He is particularly violent against the ritualists of the present day in England, calls them "conspirators" and other hard names, and charges them with having a direct and specific purpose in view, viz., to bring England again under the hard yoke of papal bondage and degradation. That such is the aim of *some* in this party (Jesuits and others in disguise) is quite probable; but, little as we think of the ritualists in many respects, we feel that it is an outrage to charge upon *all* of them so diabolical a purpose.

Still further, in the preface prepared for the American edition by Dr. Geikie, he says, among other things: "To stop ritualism, the one sure step is to challenge this gross conception known as apostolic succession. No one can hold it and be, logically, a Protestant. He is in open schism, if not under the head of that succession, the pope." Now it seems hardly possible that the writer is ignorant that such is *not* what is understood by "apostolic succession" among Churchmen in England and America. Only intemperate zeal or lack of knowledge could lead any one claiming to be a theologian, and able to write a history of the reformation, into such offensive language. Unintentionally, no doubt, but for all that in reality, this ultra-Protestant style of abuse tends always to the advantage of Rome, and helps to keep alive that shockingly indifferent spirit of disregard for schism and denominationalism which prevails so widely among Protestants. It comes with very ill grace from a clergyman of the Church of England to write in such style as Dr. Geikie does on these points, and we cannot but suspect that his education is deficient in some of the necessary fundamental elements to fit him for handling one of the most difficult questions of our day; we mean the true issue between Rome as she is, and the Catholic Church in her complete organization and firm and settled hold upon the faith of Christ in all its purity and soundness.

We regret the necessity of thus protesting against what we deem the one-sidedness of the present volume; but if reviews of books are to be of any real value they must not hesitate to speak out plainly, where plainness is required. The volume has its merits undoubtedly; it could hardly be otherwise on such a subject as the reformation, in which we are all deeply interested; and if the reader be on his guard as to the matters we have alluded to, he may find much profit in looking at this eventful period of history from the point of view taken by the writer.

IN THE MIST. By Rose Porter, Author of "Summer Driftwood," etc., etc. [New York: Anson D. F. Randolph & Co.]

There is a vast deal of straining after senti-

ment of the mawkish and unhealthy kind in this story—a striving for effect in the dividing of paragraphs into carefully numbered chapters, which, if the real gold were to be found, would never be needed, and is now only ridiculous. The story is as tame as possible. More vigorously handled, a very different thing might have been made of it. "In the Mist" is bound in a very handsome and original cover.

LITERATURE.

WE have received Volume XXII. of *Scribner's Monthly*, bound in cloth, and made easy for reference by an index. It contains the numbers for November, 1878, to April, 1879, inclusive. This magazine has reached a large circulation, and is deservedly popular. This present volume contains the beginning of a new story by Frances Hodgson Burnett, author of "That Lass o' Lowrie's." This will give fresh value to the periodical. But it has permanent merits. The illustrations, for example, are almost always excellent.

THE BARQUE FUTURE; or, Life in the Far North, by Jonas Lee, has been translated into English by Mrs. Ole Bull, and published by S. C. Griggs & Co., Chicago. It is a story of far more than average power. It seems to have the freshness of the very Norse-land, and of the islands and seas of the Northern clime, where its scenes are laid. It is told with a simplicity that contrasts most favorably with the affectations which characterize the "society novels" of recent years; and, if it were nothing but a change, it would give delight. But it is, in itself, good and highly praiseworthy. 12mo, cloth, pp. 253. Price \$1.

SERMONS TO CHILDREN, by the Rev. S. Baring-Gould, M.A., has recently been published in London by W. Skeffington & Son, and is for sale in this country by Pott, Young & Co., New York. The volume contains many striking thoughts, and they are expressed in a way which, though dignified, will not fail to impress the minds of children. A sure test of their value is the fact that older people could read or listen to them without weariness. There is no sign of the babyish in them. In short, they are among the best sermons for children we have ever met with. The lessons are fresh, and the illustrations are taken from familiar things. Cloth, pp. 210. Price \$1.50.

RESURGIT: A Collection of Hymns and Songs of the Resurrection, edited by Frank Foxcroft, with an Introduction by Dr. A. P. Peabody, though designed especially for Easter-tide, has a permanent value. It is a beautiful volume. The biographical notes by the editor and the glowing introduction add much to the completeness of the work. It is pleasant to find that the same great fact which stands as the foundation of the Gospel has called forth from writers, both ancient and modern, the best of all the world's religious poetry. It is the theme that has made this excellent collection of hymns possible. Boston: Lee & Shepard. New York: Charles T. Dillingham. 1879. 12mo, cloth, gilt top, pp. 352.

OF Harper's "Half-hour Series" have been issued lately "Six Months on a Slave," a true narrative, by Edward Manning, and "Our Village," by Mary Russell Mitford. No greater contrast than these two little books could by any possibility be imagined. There is no attempt made, by help of picturesque adjectives, to harrow our feelings unnecessarily while reading the descriptions of life on the slave-ship. The story is told in the fewest possible words, in the simplest manner, but the horrors are there, nevertheless, painfully real. Every grown-up reader has undoubtedly read "Our Village," and is familiar with the sketch of rural character and scen-

ery, whose charms time has no power to lessen or dim. In this form it is very inviting, as well as convenient for handling.

MESSRS. JAMES PARKER & Co. have recently published a new edition of Dr. Pusey's "The Rule of Faith as Maintained by the Fathers and the Church of England." It was preached as a sermon before the University of Oxford in 1851. It has been for some time out of print. The author has verified the quotations from Liguori's "Glories of Mary," which certain Roman Catholic controversialists had impugned, and has found that every one of them was correct, even according to the authorized Redemptorist edition. Dr. Pusey has also added to this third edition a preface on Papal Infallibility, from Bossuet. The whole makes a pamphlet of more than one hundred pages. It is full of learning, and its logic is that of facts.

FOURTEEN WEEKS IN BOTANY, by Alphonso Wood, A.M., and J. Dorman Steel, author of the "Fourteen-week Series in Natural Science," follows pretty much the same method used in the other volumes of the series. It differs, however, from that of the ordinary botany. The pupil is introduced at once to the study of the plant itself. Only a limited number of plants have been selected for analysis. The principles determining the selection have been that the plant should be common, that it should flower in the spring time, or early summer, that it should have conspicuous parts, and that it should belong to one of the more important orders. The volume furnishes a good general view of the laws of plant-structure and vegetable life, and also teaches the use of analysis. The work is published by A. S. Barnes & Co., New York. Pp. 318. Price \$1.25.

A YEAR AT POPLAR ROW is the title of a story for children, written by March Ellinwood, and published by Thomas Y. Crowell, New York. It is not of the sensational class. On the contrary, it deals with the quiet scenes of home-life. Nay, so familiar is its style, that the young girl, whose Christian name is Theresa, is almost invariably spoken of as "Tress." The intended lessons of the story are good, and the incidents are natural; but, in telling them, the author sometimes seems to be making use of manufactured sentiment. Of all kinds of literary work, that designed for the young requires the best talent. Yet it is believed that anybody can write a children's story. There is altogether too much of this kind of literature, and the time may come when the interests of Christian education will require the abolition of Sunday-school libraries.

MR. JOHN SWETT, Principal of the Girls' High School, San Francisco, has prepared "A Normal Word-book," designed for studies in spelling, defining, word-analysis, and synonyms. It is a small volume of 166 pages. The subject is fundamental, both in its nature and in importance. The knowledge of words underlies that of language and literature. The author groups them according to certain recognized principles. He gives the rules for correct spelling, calls attention to words which are frequently mispronounced, and points out the method and significance of derivation. A thorough knowledge of this part of the subject is, of course, impossible to those who are unacquainted with the sources of our present English. Nevertheless, something may be learned by all; and Mr. Swett has furnished a great help in that direction. The publishers are Messrs. Ivison, Blakeman Taylor & Co., of New York and Chicago.

MESSRS. CHARLES SCRIBNER'S SONS, of New York, have brought out the third and fourth volumes of Mr. Gladstone's "Gleanings of Past Years"—that is, a collection of his occasional essays. Volume III. contains those on historical and speculative subjects. They are: "The Thesis of Erastus and the Scottish Church Establishment," "A Review

of 'Ecce Homo,'" "The Courses of Religious Thought," "The Influence of Authority in Matters of Opinion," "Rejoinder on Authority in Matters of Opinion," and "A Study on the Reformation." These essays enter largely into the ecclesiastical subjects, and every one who wishes to keep fresh in mind the tendencies of religious as well as speculative thought in England, that is, in the world—for Germany now holds the second place in theological science—ought to have this volume in possession.

Volume IV. contains essays on foreign topics. They are eight in number. The most important are letters to the Earl of Aberdeen on "The State Prosecutions of the Neapolitan Government," "Germany, France, and England," "The Hellenic Factor in the Eastern Problem," and "Aggression on Egypt and Freedom in the East."

Of the value of these volumes we need not speak. Mr. Gladstone stands confessedly at the head of living English essayists; and his best work in this line has been that of his latest years. His fame will rest eventually on his writings rather than on his doings. He has not been eminently successful as a political leader, but as an expounder of the tendencies of thought and belief he has surpassed all others.

HARPER & BROTHERS are issuing the numbers of their Franklin Square edition so rapidly that it is almost impossible to keep pace with them. Among the latest issued are "Vixen" and the "Cloven Foot," by Miss M. E. Braddon; "The Last of Her Line," by Eliza Taber; "Journal of the Plague in London," by Daniel Defoe; "The Grahams of Invermoy," by C. M. Sterling; "Coward Conscience," by F. W. Robinson; "Quaker Cousins," by Agnes Macdonell; "The Sherlocks," by John Saunders; "That Artful Vicar," by the author of "The Russians of To-day"; "Under the Roof," by James Payn; "Eothen," by Alexander William Kingslake; "For a Dream's Sake," by Mrs. Herbert Martin. Of this long list, among the best of the novels is Miss Braddon's "Vixen." Every now and then this very prolific writer astonishes us with a departure from the set groove in which her thoughts and sayings are apt to run, and shows us that she could have been, and certainly would have been had she not written so much and so carelessly, a brilliant writer. "Vixen" is one of the best things she has ever written. It is spicy, bright, and sparkling, is not at all sensational, and is altogether charming. "The Cloven Foot" is back in the old rut again. There is a mystery, and in this case a most absurd and improbable one, a murder, of course—Miss Braddon revels in murders—and the usual seedy and unpleasant individual who, under different names, appears so frequently in her novels. However, the story is pleasantly and readably told. "The Last of Her Line" is a charming summer idyl. Of course, like the rest of Miss Tabor's stories, there is a great deal of still life word-painting, an immense amount of repetition and ringing of changes on the same subject; but the story itself is a sweet one, of uneventful lives. There is much good teaching in it, and Miss Tabor is always pure. "The Grahams of Invermoy" is, as its title suggests, very Scotch, while "Coward Conscience" is the most powerful novel Robinson has ever written, but weird and unreal at the same time. "Quaker Cousins" is a very good story indeed, well and plausibly worked out, smoothly written, and altogether a pleasing story.

FASTING GIRLS: THEIR PHYSIOLOGY AND PATHOLOGY, is the somewhat startling title of a small volume written by William A. Hammond, M.D., and published by G. P. Putnam's Sons, New York. It discusses the possibility of sustaining life without food. The author describes the more prominent cases of this class in the middle ages and in modern times, and also several alleged examples of stigmatization. "The Brooklyn case" of last year,

which was fully reported in the newspapers, is thoroughly examined. In that instance the author proposed a test, to ascertain whether the statements made in regard to the young lady's abstinence from all kinds of nourishment were true. But his proposition was not accepted. Without entering upon the question of supernatural causes, Dr. Hammond thinks that all these cases may be considered as the result of hysteria or deception, or both. 12mo, cloth, pp. 76.

THE GREAT ITALIAN AND FRENCH COMPOSERS, by George T. Ferris, author of "The Great German Composers," has recently been published in Appletons' "New Handy-Volume Series." It gives sketches of the lives and works of Palestrina, Piccini, Paisiello, and Cimarosa, Rossini, Donizetti and Bellini, Verdi, Cherubini and his predecessors, Méhul, Spontini and Halévy, Boieldieu and Auber, Meyerbeer and Gounod. It is a lively history of the particular field of music embraced in the title. It furnishes occasional glimpses of the rivalry between the German and Italian schools. Even those who are not particularly interested in the subject will, nevertheless, find here much that is entertaining. The volume is enlivened by anecdotes, and it furnishes a very clear, and, to some extent, a critical history, not only of Italian and French musicians, but also of the art itself. The author has drawn freely, but never slavishly, from the works of other historians. 16mo, cloth, pp. 248. Price 60 cents.

No. 9 of THE ATLAS SERIES, published by Messrs. A. S. Barnes & Co., of New York, treats of "Higher Education and a Common Language." Philip Gilbert Hamerton furnishes a very thoughtful essay on "International Communication by Language." He shows the need of some universal tongue which shall fill the place once held by the Latin. President McCosh, in an article on "Upper Schools," claims that in the matter of an organized system of superintendence and inspection our schools are behind those of several nations in Europe. He also gives much information concerning the practical working of education methods in Germany and England. Charles Elliot, D.D., writes on "The Study of the Greek and Latin Classics," and argues vigorously and intelligently in favor of retaining them. The other articles are: "The University System in Italy," by Prof. Angelo de Gubernatis; "Universal Education," by Ray Palmer; "Industrial Art Education in the United States," by Eaton S. Drone, and "The Reform in Higher Education." The number is exceedingly valuable, full of good thoughts strongly expressed. Price 40 cents.

VICTORIA BRITANNIA; or, Celebrate the Reign, by Hollis True, has been published for the author by A. S. Barnes & Co., of New York. The title is further explained as "a plan for celebrating the reign of Queen Victoria by the inauguration of political changes in the British constitution." The book opens with a poem of six stanzas, containing a few ideas and many metres. The book itself seems to have been written in an earnest spirit, and with a sincere regard for what the author believes to be the present political needs of England. He urges, among other reforms, the adoption by the English people of some of the features of government which have, in his opinion, contributed to the prosperity of the United States; the strengthening of the bonds between the throne and the people, and the establishment of a sort of confederacy between parliament and the colonial legislatures. Some of the suggestions put forward, though they may be deemed impracticable, are not, by any means, unreasonable. It is to be regretted, however, that the author has occasionally either ventured or felt impelled to leave the sober style of prose and try his powers in poetic flights. The attempt is never successful, and it mars sadly the unity of his work. 16mo, cloth, pp. 175.

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CALENDAR FOR MAY.

1. SS. Philip and James.
2. Friday. Fast.
4. Third Sunday after Easter.
9. Friday. Fast.
11. Fourth Sunday after Easter.
16. Friday. Fast.
18. Fifth Sunday after Easter.
19. }
20. { Rogation days. Fasts.
21. }
22. ASCENSION-DAY.
23. Friday. Fast.
25. Sunday after Ascension.
30. Friday. Fast.

ASCENSION HYMN.

BY N. P. FRANCIS.

"Jesus Christ, who hath brought life and immortality to light."—II. Tim. i. 10.

Open, O ye sapphire portals
To the ascending Lord of heaven!
Immortality to mortals,
Life unto the dead is given.

From salvation's work returning,
Christ His blessing leaves to men:
Faithful hearts are yearning, yearning
To behold His face again.

Rise with Him from earth's attraction,
O my heart, on wings of love;
And, with heavenly satisfaction,
Feast on angels' food above.

Let no clog of doubt depressing
Chain thy winged feet to earth;
Christ, in human flesh, is pressing
Up to heaven, 'mid angels' mirth.

See Him now, in radiant glory,
Seated by the Father's side,
While the seraphs sing the story
How He conquered when He died.

Open wide, ye gates of heaven,
That the eye of faith may see
Him by Whom to man was given
Life and immortality.

Ascension-day, 1878.

MARIE; OR, THE CHILD OF ADOPTION.

An O'er True Tale.

BY E. H. F.

CHAPTER II.—(Continued.)

The sudden uplifting of despondent grief from the mobile, delicate features of the little girl as she hastened to obey the summons did not escape the lynx eyes of the French woman, nor did it tend to appease her wrath.

Seizing the child's arm, and drawing her back into the room roughly, she whispered threateningly between her closed teeth:

"Mind that you say nothing about the locket and chain to the people above; I will not have my family matters known to the *pensionnaires*, nor shall they govern my household." Then, seeing Marie hesitate with an expression of courage and inspiration to dare her authority, she shook her with a fierce gesture, and added:

"If I hear one word of this matter I will punish you with severity, base ingrate!" and Marie shrank away from her hold, and hurried up the stairs with a feeling of miserable certainty that the threat would be carried into effect if she divulged any of her sorrow to her friends above, and the conviction was sharpened into additional pain by a sense of degradation accompanying it.

Mrs. Dulaney was anxious to have Marie

join her children in their lesson that day, for it related to the sacrament of the Lord's Supper, and she knew how deeply her mind was interested upon that subject at present, and how important it was that she should receive all intelligent teaching relative to a Christian life before she acted. This good lady's spirit was not that of a proselyte. She had become inspired by a noble desire to lift this child—so beautifully endowed by nature—above her ignorant surroundings through intelligent, Christian instruction. She had recognized the germ of spirituality in the nature of this little waif, and as far as lay in her power she was endeavoring to educate her mind up to some standard of intelligent stability, thereby fitting her to judge for herself upon the important subject of her own soul's salvation. For at the age of thirteen the human mind begins to expand into something of self-reliance and to form distinct sentiments—erroneous oftentimes and unreal, through the too brilliant tints of youthful enthusiasm, but fresh and individual all the same; and with careful guidance and instruction they will lead to the formation of mature thought and firm religious principles.

Mrs. Dulaney noticed at a glance the state of nervous distress and the effort at self-restraint visible on the little girl's face, and supposing them to be the result of another domestic scene of discord, in which she might again be uncomfortably involved, she questioned Marie very closely before beginning the morning lesson. But she soon became acquainted with the true cause of grief, viz., the death of Sister Ursula. The loss of her locket in this moment was of minor consideration, nor did she dare disobey the injunctions of Mère Varens by divulging it.

"This good sister was ever kind and gentle to you, my poor child," said Mrs. Dulaney, in a sympathizing tone. "It is hard, indeed, that you should be called upon to give up the one good friend of your life."

"Yes, madame," replied Marie, in mournful accents; "she was my teacher, my nurse, my great friend. I was happy with her, but Mère Varens very seldom found time for me to visit her after I left the hospital, and now she is dead, and I shall never, never see her again!" Tears flowed from her eyes as she spoke.

"Not in this world, never again in the flesh; but, my dear child, the faith to believe that we shall commune with the saints in glory hereafter should strengthen us to bear with fortitude the most uncongenial companions for the short span of our earthly pilgrimage. Lay these things to your heart, Marie, and be not cast down; rather 'cast thy burden on the Lord, and He will sustain and comfort thee.'"

"Teach me how to do it, my dear madame," cried the child, "for I have indeed felt today as if God's face was turned from me, and I could not approach Him."

"That is because you have tried to approach Him in your own strength, or with your heart filled with human resentment for some wrong inflicted," replied Mrs. Dulaney, drawing Marie to her side, and smoothing the hair back from her flushed, troubled brow with a motherly hand. "Put away from your mind the thought that you can make yourself worthy through works, or acts of penance, to approach His throne, my child. The sacrifices of God are a broken spirit and a contrite heart. A sense of your own un-

worthiness and powerlessness to help yourself makes the only fitting condition of heart in which to approach the mercy-seat. We can make no atonement for sin. Christ, by His death and burial, has atoned for the sins of the world. Remember, too, that as He alone can forgive the sins of His people, they need no ambassador to the throne of grace. See what Christ himself says to His disciples," turning the leaves of her Bible and reading the sixth verse of the sixth chapter of St. Matthew.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." This command extends to us all, my child, to every living creature; and He will listen to the feeblest petition from the lowliest creature, if sent up in the spirit of humility and faith."

"Is it wrong, then, mamma, for Marie to confess her sins to God through Father Alphonse?" inquired little Alice, a bright-eyed child of nine years, who leaned upon her mother's shoulder in earnest attention to her words.

"If you wished me to confer some great gift upon you, Alice, my dear child—something which I alone could confer—and you felt sure that I loved you as sacredly as myself—nay, that I had sacrificed myself for your good, and, in doing so, had promised you all things—would you send any one else to me to ask for this great gift, or would you come yourself?"

"I am sure I would go myself, mamma, even though I did it in fear and trembling. It would never occur to me to employ another person," replied the child, looking up into her mother's face with perfect trust and faith.

"Then why employ another agent, my dear child, to carry a petition to the throne of grace for your own salvation? carrying it, too, to that dear Saviour who has died for you, and who calls you unto Himself as His own."

A bright light of intelligence and comprehension sprang into the children's eyes as they listened, and Marie, clasping her hands together, exclaimed:

"Thank you, dear madame, for explaining these things to me; your words serve as a light to illuminate everything brightly before me; I will think upon them; I will pray with them on my lips!"

She seemed deeply in earnest. Her heart was impressed to a degree of enthusiasm. Her countenance beamed with a humid, tender expression, as if some far-off dream had been brought near to her in the form of a blessed reality.

They were interrupted at this juncture by visitors for Mrs. Dulaney, and Marie was consigned to the play-room with the little girls. The hour for lessons had been already consumed, and when the visitors departed she had been called below.

The following day, when passing the *conciierge's* apartment, Mrs. Dulaney heard, upon inquiry, that the little girl was quite unwell. Gaining permission, she entered the little chamber where she lay, with a sentiment of tender solicitude and sympathy. She found Marie in a highly feverish condition, with the accompaniment of a hoarse chest cough. Upon questioning her closely, she found out that during the previous afternoon Mère Varens had sent her on a long errand, and that she had been caught in a heavy shower

of rain in the Rue Poissonnière returning home, which had caused the sore throat and fever. Mère Varens bustled in while Mrs. Dulaney was bending over the little prostrate form, and upon her preferring the request that she might be allowed to remove the sick child to an unoccupied room in her own *suite*, where the air was purer and she could give her personal attention, the old woman protested with true French volubility.

"Madame is too good!" she declared; "but the child of a *bourgeois* is not entitled to such consideration from the hands of a high lady. Madame is very kind; but the thing is quite impossible."

"The child of a *bourgeois*?" thought Mrs. Dulaney, turning her eyes once more upon the fair face lying so restlessly upon the pillow. "This is no *bourgeois* child; a poor little foundling, certainly, but not the offspring of common people. The refined, delicate skin, the patrician features, the gentle, graceful actions, all belie the accusation;" and an unaccountable yearning sprang up in her heart for the unknown little waif. She remained an hour by the bedside, and ere she left, by the aid of a napoleon from her generous pocket, she gained the permission of the avaricious old woman to remove Marie upstairs. Acting with promptness and energy, this good lady soon had her little *protégé* comfortably installed above in a room adjoining her own. But before the day closed her feverish condition had become so serious as to require the aid of medical advice, and the night was spent by Mrs. Dulaney in administering to the needs of the sick child thrown upon her sympathizing care, and claiming her protection by some invisible agency, incomprehensible, yet blindly followed, as all instinctive agencies are, when generated through religious sentiment in the minds of loving, Christian women.

There were several days of continued fever and restless suffering for poor Marie, during which her mind wandered away from her real surroundings and leaped back through time and space to the days of her early childhood, when she talked lightly of her daily pastimes with her little playmates, and wandered with them amid the flowers and sunshine again, when she listened to the kind voice of Sister Ursula, and received her parting injunctions; then, in a fit of violent frenzy, would she protest against having her treasure taken from her by Mère Varens, and piteously vow that it was her own in all right and justice. Mrs. Dulaney paid but slight attention to these disjointed ravings, deeming them but the vagaries of a fevered brain, and her senses being totally absorbed in devising remedies for the little sufferer's relief. In the hushed and darkened chamber there were gentle, noiseless footsteps and anxious faces on the third day of Marie's illness, when the fever, having subsided suddenly, gave place to an exhaustion and stupor, so overpowering in their effects that the child lay hovering between life and death, locked in an unnatural slumber, seemingly the deep sleep of death. Even Mère Varens stood in a dejected attitude at the foot of the bed, gazing at the helpless little form that had for years hastened to do her bidding; and if no gentler feeling than one of regret stirred her heart in this moment, the delinquency arose from the utter incapacity of her nature to generate or foster a tender emotion. The good Herr Professor came in and gently smoothed back the tangled curls from the inert, insensible brow

of his little scholar, while the handsome face of Madame Montague softened into genuine sympathy, and tears sprang to her bright, black eyes as she looked over his shoulder down upon the suffering form.

Thus in this world do we see those whom God has chosen for His own, and in whose hearts He has planted the germ of religious sentiment, gathering around them, even from their tender youth up, that instinctive love and respect which serve as their first "stepping-stones to higher things," which lead them on in their upward course as life progresses; aye, which follow them even to the eternal gates!

It was in the afternoon of the fourth day that a gentle sleep descended upon the eyelids of the sick child, indicated by a soft moisture on the skin, deep, regular breathing, and a disappearance of those exhausting symptoms which had so consumed her vitality. The doctor came and pronounced a favorable opinion.

"Great weakness," he said, "would succeed such a sudden and violent attack, and convalescence would be slow; but with her present surroundings no further danger need be apprehended."

It was during this few days' illness that the *fête* of the first Communion for the Sunday-school children occurred. Father Alphonse had been to see Marie constantly, and had been untiring in the administration of words of comfort to Mère Varens meanwhile. He suggested even the propriety of administering the sacrament to her at the house, but on the day of the *fête* Marie's senses were locked in that slumber which proved the panacea of her preceding sufferings and gave her back to life. Afterward, in those still, quiet days which succeeded, when the very breath of her life seemed to come through flickering channels, when strength reasserted its sway so feebly as scarcely to suggest a distinct vitality, the Father and Mère Varens, kneeling on either side of the bed, mentioned to her their wishes and the requirements of the Church under such circumstances of health. But the child uttered such a distinct negative to their proposition, and evinced such decided symptoms of nervous excitement, that they deemed it best to desist for the present from all efforts to govern her.

A suspicion of some counter influence to his own arose to the mind of Father Alphonse as he left the apartment—the impress of a hand more effective than his own upon the mind of this child of the Church, which disconcerted him seriously, and caused him to deliver a lecture below to the worthy couple upon the importance of keeping their child more strictly within the bounds of their own influence, to which the crafty old woman listened with due reverence of manner, heightened, perhaps, by the memory of an important omission of duty at her last confession—viz., her failure to confess, besides her other manifold sins and wickednesses, the purloining of Marie's locket and chain, and her subsequent negligence in inquiring into its origin after the gross imputation she had cast upon the child's honor in connection with it.

It was several days still ere Marie left her bed; and when she was finally dressed and wheeled into Mrs. Dulaney's chamber in a comfortable lounging-chair, she looked but the wraith of herself.

It was the day of the marriage of Madame Montague to the Herr Professor, and Mrs.

Dulaney's *salon* was ornamented with beautiful flowers, to be carried down later in the day for the dressing of the reception rooms. A splendid breakfast was to be held, and Marie wished, with true childish impulse, that she were well enough to go down and see the tables with their wealth of fruits and flowers. But her sole consolation was embodied in seeing little Alice and Elise Dulaney arrayed in the gorgeousness of white tulle dresses, with pale blue sashes, which, to her simple and uninitiated taste, seemed the consummation of all that was grand and beautiful in childish attire.

Then, upon the return of the wedding-party from the church, while she still lay back in her chair in a half-dreamy state, her mind still filled with floating visions of flowers and fairies, the Herr Professor and Madame von Hildenberg suddenly presented themselves to her delighted eyes, and charmed her into an instantly wide-awake condition by their truly grand appearance. Madame's robe of soft, pearl-colored silk, with satin train, and delicate lace veil; the Professor's full-dress suit of glossy black, and the various bright medals which adorned his coat-front, made a picture which would dwell in Marie's mind forever; not with the illusionary power of a fairy representation, but as a splendid reality, a solid and glowing picture of her high-minded, noble-hearted patrons in the first hour of their married happiness, with their faces just sufficiently tinged with a shade of benevolent sympathy to add the finishing touch to the interest of their appearance. To complete the perfect contentment of the scene for Marie, they both spoke kind, sympathizing, and encouraging words to her, and the Herr Professor assured her that his married conditions should in no wise interfere with the lessons he had commenced giving her; that she should resume them as soon as her convalescent state permitted. These words were a source of pure delight to Marie; to learn from the Herr Professor was to her an inestimable privilege. Her mind was beginning to reach far beyond the confines of a *concierge's* apartment, and she had already commenced to realize that his instruction was opening and expanding her mind to a mature understanding, while the religious influence of the Dulaney family was guiding her footsteps in those paths of peace which lead to all spiritual blessings. Her heart became suddenly overcharged with a weight of obligation to all these kind friends, who were surrounding her with everything that was good and right for even the best to have, and an humble feeling of unmerited blessing—a feeling born of sensibility and unselfishness—took possession of her, causing her eyes to overflow with grateful tears, and broken words of thanks to fall from her lips.

(To be continued.)

THE ASCENSION.*

BY THE REV. J. I. MOMBERT, D.D.

Acts i. 6-12.

This passage treats of our Lord's last conversation with the disciples and of His ascension to heaven.

We learn from verse 12 that Mount Olivet, and from St. Luke xxiv. 50 that that portion of it to which Bethany belonged, was the scene where these events transpired. The

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record intimates that the time was the fortieth day after His resurrection, and that it was day; that all the apostles were present, and that the gathering was probably the result of an appointment.

The matter which, above all others, seems to have engaged their attention was that which had respect to the establishment of His theocratic reign; for notwithstanding all the teaching they had received, their minds were still circumscribed by narrow and low conceptions, and their patriotic expectations of a restoration of the visible kingdom of Israel with Christ for its King appear to have been fanned into enthusiastic fervor by His resurrection.

The Lord's reply conveys more of Divine instruction than of rebuke. It exhibits Divine wisdom and human tenderness; it does not deny their right to inquire, but their function and competence to know the times and the seasons "which the Father hath put in His own power." The distinction to be emphasized is that between the kingdom itself and the time of its perfect and final establishment. The reality of that kingdom, the certainty of its establishment, and its glorious future the Lord, so far from deaying and rejecting, distinctly ratified and confirmed in the declaration already cited, that the Father had fixed and determined "the times and the seasons," for such a Divine determination compels us to hold the reality of its accomplishment. But "the times and the seasons" (denoting longer periods and epochs, and shorter, more definite, and distinct points of time) themselves have not been revealed; and if neither the prophets of the Old Testament (I. Pet. i. 11) nor the chosen apostles of the Lord were allowed the competence to *know* these, it is surely wise and proper that any and all attempts which well-meaning but mistaken men from time to time inaugurate for that avowed purpose (we cannot say with commendable zeal, but are forced by the language of the text to say with improper curiosity), and loudly herald their imaginary and, thus far, in every instance, falsified discoveries, should be repudiated and rejected by modest and devout followers of the Lord Jesus as unauthorized, incompetent, and impertinent figments of disobedient and prurient inquisitiveness.

Not for idle, bootless, unprofitable, and incompetent speculation were the apostles chosen, authorized, and sent, but for action, for the great and glorious work of being witnesses to Christ in Jerusalem, in Judea, in Samaria, and unto the uttermost part of the earth. That was their vocation; for that they were deemed competent; that was their legitimate province and function; and for the proper and efficient discharge of that work the ascending Lord promised to them, with and in the outpouring of the Holy Ghost, *power* from on high. That promise, looking to the ingathering into the fold of Christ of the whole human race, was the Lord's farewell to the apostles and to the world. The testimony of Jesus is the mark of an apostolic ministry, the testimony of Jesus the mark of true discipleship.

Immediately after the Lord had uttered these wonderful words, probably the most comprehensive and significant that were ever spoken on earth—for they concern the whole earth, every generation of the family of man, and every stage of development in the history of the kingdom of God—He ascended into heaven.

The sacred historian has furnished a complete and graphic account of that unique event. His hands uplifted in benediction upon the assembled apostles, while they beheld, the adorable person of our Lord was gradually rising above them, so that they could follow Him with their eyes. They beheld Him being borne upward from where they stood on Olivet, from their very midst, higher and higher; and as they stood almost transfixed, we may surmise, at the strange, the sublime spectacle of their dear Lord, in the attitude of blessing, mounting higher and higher, and though they strained their eyes, with feelings of unspeakable anguish, to fasten them on His loved Person, yet gradually *He* receded from their vision, and a chariot cloud intervening carried Him to the celestial realms and hid Him from their sight. He ascended into heaven. "Whatsoever heaven there is higher than all the rest which are called heavens, whatsoever sanctuary is holier than all which are called holies, whatsoever place is of greatest dignity in all those courts above, into that place did He ascend, where, in the splendor of His deity, He was before He took upon Him our humanity."*

The reality of our Lord's ascension into heaven is one of the cardinal truths of our most holy faith. The self-same Jesus ascended into heaven with the same body and soul in which He lived and died and rose again. He had ascended from the dead when He met Mary Magdalene, and the mysterious words, in which He forbade Her to touch Him, and to deliver the message to the apostles, "I ascend unto my Father and your Father," now met their glorious fulfilment in the *visible* departure of Himself from their midst.

They were eye-witnesses of His *local* translation from the hill-side of Olivet to the celestial regions. Nor were the apostles the only witnesses of that sublime spectacle. While they were steadfastly watching the gradually increasing distance of their ascending Lord, and beheld the cloud that at the last lifted Him out of their sight, their eyes riveted on the now vacant space, "behold, two men stood by them in white apparel, which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven shall so come in like manner as ye have seen Him go into heaven." That they were angels, despatched from on high for the double purpose of testifying of the reality of His reception and of conveying comfortable tidings to the disconsolate apostles, we cannot doubt, for their appearing was most sudden, their garment was white and resplendent, and the tidings they delivered was a message from heaven. For the last purpose they surely appeared; and the words they spoke were clearly a kind of celestial echo of the last words of Jesus, "Why stand ye gazing up into heaven?" Why should they stand gazing in melancholy yearning into heaven, as if it were possible to follow their departed Lord? Not to such useless, inactive contemplation were they called, but to the immediate, energetic, and untiring accomplishment of His work on earth.

And to that question, importing a gentle rebuke, they likewise added the cheering, animating promise that in the same manner as they had *seen* Him ascend He would return again. That promise, of sweetest comfort to all who love His appearing, embodies the three great truths that Christ will come again, that it will be Jesus, and none other, and that

He will return in the same manner—that is, on a chariot-cloud. But of the time when He is to return, even the angels give no intelligence.

Visibly, then, as He ascended in a cloud, so will He return in a cloud at His second coming in glory; and the apostle says that the lovers of Jesus who shall then be alive shall be caught up "in clouds" to meet the Lord in the air (I. Thess. iv. 17).

The accentuation of the great truth of our Lord's *bodily* ascension to a *local* heaven was never more needed than now, when unsound theologians, or neologians, deny the doctrine to which the italicized words of this clause refer. The earliest and best writers have invariably dwelt with much fervor and earnestness on these points, and our Church bears noble and touching testimony to the truth in the beautiful collect for the day. Christ is our Head; and where that is, "the members may expect admission." Did He not say, "I go to prepare a place for you, and will come again and receive you unto Myself, that where I am there ye may be also" (John xiv. 3)?

The presence of our glorified humanity in the person of our Lord in heaven is at once a blessed consolation in our earthly trials, an incentive to our faith, and a corroboration of our hope to inherit the kingdom of heaven. Sceptical and infidel writers deride *faith* as degrading and superstitious, yet our Lord said unto Thomas, "Because thou hast seen Me thou hast believed; blessed are they that have not seen, and yet have believed" (John xx. 29). The true Christian would rather believe his Lord than such accommodating gainsayers and destructionists; and Churchmen, under the evangelical and godly teaching of the Church, love to think of a real, true, local heaven, with the real, true person of Christ present and seated at the right hand of the Father as their great High-priest and All-prevailing Intercessor, and yearn and aspire, work and toil, and habitually frequent in prayer and communion the place, the beautiful city, the royal palace, nay, the very throne of God, where their Saviour Christ has gone before. On the pinions of faith and on the chariots of our affections let us seek those things which are above, "where our treasure is," and learn among other things, from the presence of our Lord in heaven, that earth is not our home, but heaven, that we are strangers and pilgrims here, but fellow-citizens with the saints, members of the household of God, "from whence we look for our Saviour"; and, our affections set on things above, let us deny ungodliness, abstain from fleshly lusts, and withdraw from the inordinate pursuit of earthly things.

No wonder that this article of the Creed, which, if devoutly and truly believed, is one of the greatest incentives to personal holiness, is a stone of stumbling and a rock of offence to the men who would supersede Christianity by a system of religion built on the shifting sand of negation and the wild chaos of nonsense. They pronounce Christianity a *failure*, deny the Divine origin of the Bible, the Divinity of our Saviour, the reality of heaven, and after having reduced us to a state of spiritual and religious poverty, bid us be happy in the thought that there is no God, no Saviour, no heaven; that might is right (for that is the true meaning of the survival of the fittest); that the denizens of a menagerie are our first cousins, and that for all purposes of morality we have the great law of natural selection!

* Pearson, *Creed*, p. 410, Am. Edition.

From any and everything that would cheat us of our Divine birthright, and cloud and darken the happiness and consolation of our most holy faith in Christ Jesus, our risen and ascended Lord, may God deliver us!

THE SUNDAY AFTER ASCENSION.

Acts i. 6-12.

Verse 6. "When they therefore were come together." The *they* here referred to are the eleven apostles. This was doubtless at Jerusalem. St. Luke says (chapter xxiv. 49) that the Lord bade them tarry in Jerusalem till they were endued with power from on high, and (verse 50) that He led them out as far as Bethany. The account in the Acts is manifestly supplementary to the one in the gospel. It was at this meeting that they asked Him, because of His command that they should not depart from Jerusalem, "Lord, wilt thou at this time restore the kingdom to Israel?" "At this time" means at the time spoken of in verse 5, viz., "not many days hence," when they should be baptized with the Holy Ghost. The force of the words "restore the kingdom to Israel" is the restoration of the kingdom according to the Messianic prophecies, which they as yet understood in the literal and material sense. Looking for a literal kingdom of this world, they supposed it could come in a single day, altogether. It is to be noted that they addressed Him as "Lord" (*κύριε*), and that this is the same title as is applied to God in the Septuagint version, which St. Luke quotes from. Also, this is implied in the words "wilt thou restore?" This is a Divine act, and the passage implies the recognition of the Lord's divinity. The Messianic kingdom was still by them supposed to be the inheritance of the seed of Abraham only. In short, they were not yet free of their old Hebrew beliefs, and the answer of the Lord is intended to lead them away from these.

Verse 7. "It is not for you to know the times and the seasons which the Father hath put in His own power"—that is, "which the Father hath reserved to Himself." This knowledge, not being for them, the chosen apostles, is certainly not for any who should come after them. Hence, any attempt to fix the day is against the command of Christ. The signs of prophecy may be read as warnings of the day's approach, but not to tell the time.

Verse 8. "But ye shall receive power." Power is here used in the sense of ability—the gift to work miracles. "After that the Holy Ghost is come upon you," *i. e.*, by means of the coming of the Holy Ghost. This shows that the apostles had been already taught what the Holy Ghost was, and were prepared for the day of Pentecost. Hence, the great forty days cannot have passed without an explanation, no doubt, of the doctrine of the Trinity in unity. Otherwise this must have been to them an idle name. That which follows foretells the orderly and gradual development of the Church. They were to "be witnesses," first "in Jerusalem," to the seed of Abraham; then "in all Judea," that is, the gospel was to spread from the city to the country; then "in Samaria," to the half-kindred of the Jews, holding the ancient faith, but not the pure blood; then "unto the uttermost parts of the earth," that is, to all nations. The apostolic commission and the apostolic promises must be taken together, and these clearly require a

succession, since the former was not fulfilled in the eleven personally.

Verse 9. Literally, "He saying these things, they looking on, He was taken up." This signifies a bodily eye-witness of the fact of the ascension. This answers the sophistry of those who make the resurrection witness a delusion of the apostles. They ask Him questions such as they might be expected to ask, and receive answers which they never could have invented of themselves. The ascension was a thing no impostors would dare to fabricate, or about which they could possibly be mistaken. "A cloud received Him out of their sight." He, the great High Priest, enters within the veil. The cloud takes Him as the chariot of His glory. Whither He went they could not then follow Him, but should follow Him hereafter. Perhaps it may here be said that heaven is not a place, but a state. Locality is of the earth earthy. The Lord's new life, as risen and ascended King, needs not the earthly conditions. What are the heavenly conditions is not for man to know or to conceive of. The cloud interposes.

Verse 10. It will be noticed here that St. Luke, as in the gospel (xxiv. 4) account of the resurrection, calls the angels men in white raiment. That the former were angels he has told in the same chapter, verse twenty-three. Their instantaneous appearance is signified by the word "behold" (*ιδού*); and this, as well as their message, shows their angelic character. No need to call them angels, since no other could tell what they told. St. Luke calls them "men," as signifying in what shape they appeared. This sudden apparition shows the law of the heavenly life to be above and apart from the law of the earthly life.

Verse 11. The angelic word is one of mingled reproof and consolation. "Why stand ye gazing up into heaven?" as if your Master were gone from you forever. Your work is no longer to gaze, but to serve. And this same Jesus—the very Lord now taken from you into heaven—shall so come in like manner as ye have seen Him go into heaven. That is the Lord's own word. "He shall come upon the clouds of heaven, and all the holy angels with Him." Here is full Scripture proof for the article of the Creed, "From thence He shall come to judge the quick and the dead."

St. Luke bears witness, therefore, to the ministry of angels at the annunciation, at the Nativity, on the Mount of Olives, the night of the betrayal, at the resurrection, and at the ascension.

Verse 12. In the gospel St. Luke tells that the Lord led them out as far as Bethany; in The Acts, his second work, he says the apostles returned from the Mount of Olives to Jerusalem. Here is a little note that he is writing for Gentile readers, as he says, "the mount called Olivet," which is a Sabbath day's journey—literally, near Jerusalem, a Sabbath day's journey.

This was a well-known, familiar phrase of the day, primarily signifying as much as, without transgression of the law, one might traverse on the Sabbath two thousand cubits—the distance from the tabernacle to the farthest point of the camp in the wilderness. The exact length in English feet is disputed, because of the uncertainty of the measure of the cubit. Perhaps this mention of the distance may imply that the Ascension-day was to rank as a holy-day with the Sabbath. Or it may be intended to keep in memory the

place of the ascension, that it was from the Mount of Olives, as, in the coming destruction of Jerusalem, it was possible that the names of surrounding places might be lost. It is also an added corroboration of the rest of the story. They could return the same day, and it makes complete that which was written in the "former treatise" made for his friend Theophilus. Possibly a tradition of the ascension as taking place in Galilee had arisen founded on St. Matt. xxviii. 16.

"SELECTION OF MISSIONARIES AND TERM OF SERVICE."

It will be wise to choose a field where the health of its workmen, mental as well as physical, will be kept at its best for the longest space of time. For, believe me, there is a sadder failure at times in the field than the mere giving away of the body. It is when the body is yet strong enough to keep on and the mind is so worried, weakened, and unnerved that, like poisoned blood, it vitiates the whole system. Courage, a sense of shame, with many other reasons, combine to keep missionaries in the fields, oftentimes long after usefulness has ceased, and it may be when positive harm results. For you know few are gifted with the wisdom and humility to know when to stop; and I feel this especially to be the case in a climate so subtly enervating as this of the west coast of Africa. Nor is it less to the honor of God's missionary to return at his Master's call than to go at His command. Christ had as much need for John the Baptist in Herod's prison as on Jordan's banks, for St. Paul in Nero's prison-cell as on "Mars Hill." Therefore I cannot conceive of too much care to keep the minds of our missionaries at their best. Surely, clear-headed work is needed here amid these deep foundations if it was ever needed anywhere. A mistake or warp or bias may mar the symmetry, beauty, purity, and power of the work for many generations to come.

For this cause I would say, by all means keep our theological centres at the healthiest points we can possibly find, that the currents of thought and learning may go forth as pure as possible, and the judges of our ever-rising problems may be blessed with the greatest amount of vigor, clearness, and decision. The home is selected, the field is chosen. Next comes the great question, Who shall go forth for us? Who are called to be missionaries? To whom can the Church entrust responsibilities so vast—on whom place burdens so weighty?

I know of no answers to these questions more to the point than those to be found in the "Life of Bishop Patteson." His letters on these points are richly worth republishing and circulating. We want *good men and women—the very best men and women*. Those who are so true that all cant and superficiality have left their lives, and deep, true, clear realities stand out as their aims. Men who can look facts in the face, and speak the truth from a pure, deep love of its own excellence. Men who do not care for any exhibition but that of things as they are; who are as far above deceiving the Church at home by false, rose-tinted representations as they are above deceiving and gathering heathen into a false security and superficial profession. Men who will lead straight on to the truth wherever you put them, and stand steady and true to Jesus on any battle-field. If ever there was a place where every force of the soul is tried,

that place is the forefront of the Christian army. It is like taking a man and putting him down alone in the midst of the enemy. Remember, it is not the ignorant heathen we are contending against, but the old and terrible prince of darkness, as bent on defeating every effort and hope of the Christian now as when he met Jesus in the wilderness. And we must meet him here, where nearly every man, custom, desire, thought, power, aim, pleasure, and plan is his confederate. Heathenism does not want Christianity; it hates the light with a hatred as live and deep as that of Satan for Christ. The heathen do not want to do right. They hate you for doing and teaching it, and, since civilization is oftentimes more resistive than gross heathenism, under the name of right oft press the bitterest wrong, and even in the name of piety itself perpetrate sin. But yesterday I heard of a man going to a merchant and begging a bottle of gin and croo of rice, quoting, "He that giveth to the poor lendeth to the Lord."

At home or in Christendom appreciation soon rewards the right doer or speaker. I look at the papers, and see how this or that great man is heard and rejoiced in by multitudes. The sound of his voice for right quickly calls the champions of truth around him. The warmth, glow, and sympathy of his love quickly call loving hearts and true up near his own. Not so the missionary. Alone, amid the vast miseries of surrounding darkness, he must scan the firmament for the star of truth. With eye uplifted to God and a heart praying for truth and right, he must take his course and keep it through cloud and sunshine, favor and frown, storm and calm, oftentimes for months without one word of encouragement from men. Nothing but pure loyalty to God and a deep, unshaken sense of the eternal and glorious triumph of Christ can support and cheer. No amount of natural gifts will show the Christian under these trials. Piety, deep, true, and Christ-reaching, and soul-supporting faith alone can and will do all to God's glory. Satan never has and never will permit the Lord's work to be done by any of his followers if he can help it. We must have men and women with clear common sense to see what is to be done, where to begin, and courage enough to keep hammering away at first principles for a lifetime. Bishop Patteson said he wanted, and could afford to wait for, good men; but if the wrong one came, he must find means some way to pay his expenses back home. What was true of the Pacific isles is true also of Africa. We want the right workers, but the wrong men or women would prove a disaster to the work.

The willingness of one to come out as a missionary is by no means proof of his fitness. I look for little from the class of people who may find their way here from any idea of romance with which a false imagination may have surrounded the field or the work, but rather send us those who come trembling under the fearful responsibility, and borne onward by a deep conviction of duty. This much said of the root of the matter, I would leave other things to take care of themselves. Cheerfulness, even playfulness, of disposition is very happy here as well as very powerful in the work. It is worth many volumes of dry theology—especially if accompanied with dyspepsia and disagreeableness. We need every ray of sunshine we can give one another here, and I would rather take a cheerful helper from the preparatory depart-

ment than a nervous, glum graduate from the senior class, for our lives tell far more than our discourses, and the winsomeness of the Christian is much of his power here.

Having selected your workers, how long should they be engaged? I answer: Never over three years at a time. If a language were to be mastered, this would not be so—but it is now clearly seen that English is to be the language of this part of the west coast, if not of the whole of West Africa. As sure as a Christian civilization shall be formed here to roll forward its force and glory, just so sure will English be the great language of this gathering formation—it is now spoken more or less by over one hundred tribes. This being the case, the new missionary can enter at once upon the work. Now, I hold that one of the great drawbacks to men and women coming here is the dread of making a failure, in that sense that giving up the field at any subsequent time is considered a failure. Many do not know whether they are really called to this field or not, and would like, yea, would willingly try it for three years, but do not want to stand as committed to it for life. I know I myself would gladly have given this field a trial at the beginning of my ministry, but did not feel it right to go out with all the obligations that I felt clustered about the expectations and general estimate of the term missionary. At the time I was chosen to be bishop of this field I was trying to arrange to come here, see, and try for myself at my own expense, for I did not want to be put down in such a relation that I would not feel perfectly at liberty to return and go on with my work in America if I saw that I could there do more good. Now, our missionaries must return for rest and health every three years, and on each return I would say, you are perfectly free to remain if you think America is a better field for your work. By this mode we would lose none whose hearts were really in the work and whose lives were suited for it. If they are the right men and women for Africa, they will stay as long as they should. And if they are not, then they should go to their posts, and we stand a good chance of getting better ones for the work here in their places. Besides, there are many men who would gladly give three or even six years of their ministry to the heathen that they may know, feel, preach, and act intelligibly about the spreading of the kingdom. We need just such men at home now in every department of the Church's work—men with broad, practical experience and broader sympathies, who can speak, vote, and act with practical intelligence on the subject of missions; men who have seen and felt, as well as read, of the needs and difficulties in the fields. If our parishes, our committees, our conventions can have a strong, live leavening with such men, what widening, deepening, energizing of soul and power in the work! I do believe that such a state of things would mark a new era in the Church. A glorious advance, a joyous sympathy now unknown. I therefore urge and plead for it with all my soul.

We need men, representative men of missions, in their full force and vigor, amid all the various departments of Church life at home. We need some of them in our theological chairs, who can ask and answer questions on missions as only a true worker in missions can. We need them in our pulpits as rectors, amid our congregations as pastors.

It is time, high time, that foreign missions should cease to be represented by worn-out, broken-down, superannuated missionaries returned home to die, or tired-out, strength-wasted ones returning home to rest, but sent out to beg. No! Let us have our truest, strongest, bravest, and best serve their term on the frontier, and then, if God calls them, let them come back in all the glory of their youth and power to widen, deepen, strengthen the cause of God in the world, and develop Christian hearts to the vast dimensions of love, sympathy, life, and action to which Jesus calls them. We never can press this glorious cause as we should so long as we hold missionaries to be a kind of outside handful. This life, sympathy, work, and energy must pervade the whole body of the Church in all the life-giving force of loving action.

C. C. PENICK.

Cape Palmas, April 3d, 1879.

FOR THE GOSPEL'S SAKE: BECOMING RICH BY BECOMING POOR.

"For the Gospel's sake" has long been known, among those who have to do with Christian work in the world, to be the most telling invitation which can be offered to the human heart. It is the most eloquent appeal which words admit of. What noble answers has it not had! No other phrase now spoken has nearly its wealth of historic reminiscence, its universal associations of loving sacrifice, holy effort, and unselfishly proud success. "For the Gospel's sake" men have gone everywhere, and have done anything and everything which is worthy of it.

To think, even in the secrecy of the heart, of doing a thing for God's sake is not free from presumption. How dares a creature who can only attempt the least act, be it only breathing the breath playing in its nostrils, with His help given to the very purpose, use that high-flown speech? To talk of doing work for men's sake avoids the objection; we may and can help each other. But the Christian range of aspiration has succeeded in making that statement, after all, seem humble. It is, at least, felt not to be the highest scope of motive possible, not the happiest description of your trying. For what good thing is there that you can do for your fellows which, if attempted in a true spirit, will not bear describing as being done also for the Gospel's sake? That form of words helps all ends, gets over all difficulties; effrontery of soul and poorness of speech are alike put aside by it. It is a phrase which princes may humbly hush their lips in uttering, and which the poorest peasant, looking upward, may firmly utter to the skies.

The fact the syllables state with such sufficient brevity, and yet with majesty of sound, is this—that Christianity has set before mankind a world's task, to be completed in the world by the instrumentality of the best inhabitants of it, aided by the supernatural means promised—namely, the rectifying of the world's whole affairs. What other business has any dimensions, any grandeur, by the side of this? In it men become fellow-workers with Christ, though under some secret working of grace in Providence, and by what might almost be called the last finish of celestial humility on the Master's part, common usage has historically substituted the name of the Gospel as a synonyme for that of Himself; as it were, including in it—if we may reverently speak the thought—the collec-

tive function of His Father and the Spirit. Not alone for His sake even are men asked to labor, but for the Gospel's sake. In those words all is reckoned—ourselves, our fellows, and the whole Deity, brought together by high and bright relations into the one great scheme for bettering the dilapidated world.

Is it wonderful that those who fully know the secret of this phrase are wholly mastered by it? There is hardly anything a Christian man can refuse when it is asked for the Gospel's sake: not only that which he has must he render, but himself too. For what, we repeat, is there that can wrongly be demanded in that form of words, if only the speaker be sincere, and the hearer clear of brain in scrutinizing the request? A patriot seeking help for his country might, if all was right, slip into this larger phrase and not go astray. If, by a happy error of the lip, he said, "For the Gospel's sake," it being the interest of a Christian community which was at stake, there would be no preposterousness; while, whenever you are trying to aid another land, no words come in quite so fittingly. "For the Gospel's sake" you may help the very ends of the world, in the original wide terms of the Lord's apostolic commission. On the other hand, can a man practising good works on the smaller individual scale be quite sure that in aiding another man he is really doing it without a selfish end, if he cannot couple with the act the avowal that he does it for their joint Lord's sake?

And, as for asking, the words give such severe freedom of request. They do but take care that in them you shall ask nothing for yourself; you cannot do it; though, outside this one limitation, you may ask for any other, and for all the world beside. It is a formula, this "For the Gospel's sake," which tests the prayer couching in it, wherever the user of it has any conscience left, more artfully than any nicety of questioning and cross-questioning with subtlest forensic skill. Who, until forever lost in baseness, could make any private request "for the Gospel's sake"? Who could receive anything in answer to such asking free of an openly-avowed obligation to use it for others' benefit, and not personally for his own? The Gospel! It is the one thing in connection with which nobody has anything to do but to make sacrifices. Only on those terms may you meddle with it at all. A child would understand that "For the Gospel's sake" means for a purpose outside yourself, a public aim, a general end.

Is it possible, then, for a man to become poor in making wise sacrifices in this behalf? Let him be sure that the gift is effectually made to the Gospel, and to nothing and no one else, reckoning his own vanity as a possible item in the category, and all will be well; for if no other duty is left out, a right and proper inversion of the Master's words assures us that the world must be well lost to every one before he can fully gain his own soul. This is the sublimest profit which the true merchandising of this life admits of—to gain your own soul by losing all things else; and it is only by that rule of carefully-sought-out, persistently-arranged mundane sacrifice that spiritual traffic can be successfully carried on. "Not for thyself," was at first the negative chief Christian command, "take up thy cross"; and then, in a sweet surprise, a man in losing his soul found it again; and at every such repetition of self-renouncing the prize came back richer and dearer. But a more precise instruction followed, a clearer defined

rule was given, the negative command growing helpfully positive; for now things of conduct are made broadly intelligible, and far easier to manage by the director precept, "For the Gospel's sake." That is a canon by which any man can test his doings—is his effort, his seeming sacrifice, prompted by that motive?

In all this we plainly have been praising a kind of riches not of this world. Fortunately it is wealth which the poorest in earthly goods can easily get. Come ye which have no money, buy without price. But they who have money can scarcely purchase without giving of it. How many rich men stand poor to-day in the midst of their money-bags in opulent America? A soul may feed on gold and silver till it becomes leaner than the meagrest cow beheld in Pharaoh's second dream. We once heard of this dialogue:

First Friend: "I am to-day worth just one million dollars."

Second Friend: "In *this* world, you mean? How strange to think of that! when, if the next moment you stood in heaven, you would be the poorest man there. The verdict, in fact, would be, bankrupt—not worth a shilling. For, so far as I know, you have not a penny laid up there."

Free giving is the only cure for that conjoint plethora of the pocket and emaciation of the spirit. Not rash, random scattering, for how could a giver know that that was "for the Gospel's sake"? But wise, careful helping of good effort, weighed and well considered. The one danger of all others under the risk of which individuals in old, rich communities stand is this—too much money. To the State collectively the peril is the want of it—that is, the growth and spread of poverty at the base of the society, while its pinnacles rise higher and glitter brighter. But, regarded singly, the wealthy persons are the most unsafely placed spiritually. Poor men are weighed down by petty anxieties, but, in looking every way for help, they will be nearly certain at some time to look upward. It may chance that at the hastiest of these brief moments they may get a glimpse of the heavenly palaces, in comparison with whose shining the gleam of money-bags is very poor. Men too rich in this world's belongings have their eyes turned quite from that direction; their glance is forevermore drawn downward. The only chance they have of a freer gaze is the scattering of some of the wealth in ways which will give them momentary leisure in a ceasing of the need for watching it—leaving it to itself and the care of other good men and Him who rules all; for no sooner will it have become treasure laid up in heaven than the eyes will give a natural look in that direction.

It is the merit of the Christian religion that it has always, more or less effectually, shown itself strong enough to meet this very case. This religion for the poor has turned out to be expressly meant for the rich as well; but it has only done so by means of "the Gospel's sake." The wealthiest men by that challenge have at once been subdued by Christianity, and found in it the only relief of brain and conscience. Alongside the instance given above might be put another:

Physician: "I cannot quite make out what your ailment is. You are much better to-day than when I last saw you; there seems to be less strain."

Patient: "I discovered what it was myself: my balance at the banker's was too big. I

am a poorer man by a round sum than when you saw me. All the anxiety I had about that money is now divided between me and those who are working a dozen good charitable schemes. I may well be easier!"

"For the Gospel's sake" offers the one opportunity of large spending which a man, when he has met all other requirements, may practise without injury of soul. No one need here be afraid of his munificence; he has no reason to be abashed at the extravagance of his outgoings. There can be no waste, since the steward of that revenue is Providence itself. This special motive justifies the steadiest pursuing of large earnings: it glorifies great incomes. If a man is only Christian enough, he need not be afraid how wealthy he becomes; only the richer he is in pocket the poorer should he be in spirit, and the more lightly should he hold the wealth that he can touch and handle. He professes to have something far better still, and how can he make either himself or others quite sure that this really is his estimate of the higher and the lower riches, if he cannot let some of the latter quit his fingers without reluctance for public ends? Those are not the least characteristic passages of the history of Christianity which tell how members of the Church in every land have been both rich and religious. It is a difficult thing to do, but it has been done. If our own land furnishes some of the brightest examples of this, let us be gratefully glad.

In these respects, too, modern times show an advantage over ancient ones in a growing habit of giving, not on death-beds, but in the lifetime, following up the liberal bestowals by a prudent, skilful oversight of administration, bringing to the work the more practised thrift and bolder enterprise of lay management. Some of our rich Christians are to-day the mightiest trophies of religion in America; and this not only for their wide-handed charities, but also for the practical way in which they show a business appreciation of the usefulness of their gold to others, while they renounce it for themselves. "For the Gospel's sake" is their high motto. These wise, good men have learnt the last lesson of Christianity—by becoming poorer they grow richer. Could they do better than so act in hopeful, believing imitation of Him who, having all, became poor, that we through His poverty might be made rich?

BIBLE REVISION.

There are some things relating to the subject of revision about which, I suppose, all are agreed who have given it any consideration at all. The first is that the present translation, commonly called King James's version, in contradistinction to several others, is held in the highest veneration by the whole English-speaking race; and in the high eulogium pronounced upon it by John Henry Newman we shall all agree. By our education, by association, by many touching and sacred incidents, it is embalmed in our memories and endeared to our hearts, so that the hand that is raised to mar it or desecrate it seems almost as impious as if aimed at the Ark of God.

Nevertheless, secondly, I suppose we are all agreed that this translation is not inspired, and hence may be defective, and therefore it is great unwisdom to so identify the translation with the Word itself that its alteration implies a change necessarily in that Word. Such a position is far more damaging to the truth, far more likely to play into the hands of the infidel, than to admit that there may be errors

in the translation which ought to be corrected.

And this leads me to the third proposition, in which I think we must all agree, that if there are errors in the present version, they ought to be corrected; or, if there are words and sentences which convey erroneous impressions to the mind, they should be changed. Not that the Bible should be modernized, or that we should accept such horrible renderings as we have in the new Baptist version; but that where positive error is taught, or wrong impressions conveyed by the language, there a change should be made. Surely the cause of truth demands as much as this.

The question then arises, Are there any errors in the present version sufficiently serious to demand correction? It seems to me there are, and in saying this I speak with great diffidence, and with respect for those who, like Bishop Cox, are strenuously opposed to all change; though it is well to observe, perhaps, that there are men of equal learning and eminence, both in the Church of England and in this country, who advocate a revision.

Now, I do not, of course, expect to say anything new as to the errors of the present version, either verbal or doctrinal, but I desire to call the attention of your readers, in the first place, to a wrong impression constantly made upon the common mind by the Saxon word *hell*. There are three Greek words, two at least of which have a wide difference of meaning, which are translated *hell*, viz., *ἄδης*, *γέεννα*, and *ταρταρος*. The first word, every scholar knows, may mean the grave, or the place of departed spirits, embracing the states both of the blessed and wicked. The second always means the place of punishment, and this probably is synonymous with the third, *ταρταρος*, which is found, however, but once in the New Testament, *vide* II. Peter, 2, 4, where it is said that the angels that sinned were cast down to *ταρταρώσας*, reserved unto judgment. *Ἄδης*, however, never means the final place of torment, and at times refers exclusively to the place of happiness; for the Saviour said to the thief on the cross, "To-day shalt thou be with me in Paradise," and yet, according to the teaching of St. Peter, his soul was in *ἄδης*. But in the common mind the word *hell* is always associated with punishment, and is so used constantly in profanity. I submit, therefore, that it would be both the dictate of wisdom and common sense that some change should be made here.

Again, take the word *world*. There are also three Greek words, having different significations, which are translated *world*, viz., *κόσμος*, *αἶων*, and *οἰκουμένης*. Now, the primary meaning of the first word is order, and is used to denote an organized social state; the second means *age*, and the third a *district* or *country*. To translate all these by the English word *world* inevitably leads to confusion and error, whether we mean the moral or the natural world. Take, for example, the Greek word *οἰκουμένης*. In the second chapter of Luke and first verse we read, "And it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed." Now, the Greek here is *κασαν την οἰκουμένην*, and manifestly has a limited meaning. Yet the ordinary reader gets the idea that the world universally is here meant, and the thought immediately arises—here is a mistake, for that decree did not reach the whole world. *Κόσμος*, it is true, is at times used to denote the material world, and again the universe; but frequently, if not generally, in the New Testament it means mankind, or people in their social order. St. John says, in his first epistle, second chapter, that Christ is the propitiation for the sins of the whole world—*ολον τον κοσμον*. Again, "love not the world." Again, fifth chapter, fourth verse, "For whatsoever is born of God overcometh the world." St. Paul says, I. Cor. i. 21, "The world (*κοσμος*) by wisdom knew not God." So, in

manifold other places, the word denotes society. In the same sense the evangelists use it in recording the sayings of Christ—"Ye are the light of the world." Again, "The field is the world." Again, Matt. xvi. 26, "What shall it profit a man if he gain the whole world and lose his own soul?" Of course, here and in many other places the *world* includes all that it gives in riches, rewards, pleasures, etc. But now observe that the word *αἶων* often has an entirely different meaning, signifying age, generation, and dispensation, and sometimes referring to the future and eternal state. When Christ speaks of the end of the world, the word used is *αἶων*. The Greek is *συντελεία των αἰωνος*. Again, we read in Luke xx. 35, "But they that shall be accounted worthy to obtain that world (*αἶωνος*) and the resurrection from the dead." Now, whatever may be the precise meaning attached to *αἶων*, whether in the first passage quoted it signifies the Christian dispensation or age, it is sufficiently clear that it does not mean the same as either *κοσμος* or *οἰκουμένης*.

Again, take the word *γενεα*. In our version it is translated *generation*, which is usually understood to refer to a period of time; and yet this is not the primary meaning. And in one place especially our translation conveys an entirely wrong impression to the mind. According to Liddell and Scott's Greek Lexicon, this word primarily signifies birth; then, secondly, race, descent, without regard to any limitation as to time. In the twenty-first chapter of Luke, Christ evidently speaks of two distinct and momentous events, viz., the destruction of Jerusalem and the destruction of the world. The Universalist, however, refers the whole description of the sublime and awful events predicted to the destruction of Jerusalem, and his main argument is that in the thirty-second verse Christ says, "Verily, I say unto you, This generation shall not pass away until all be fulfilled." But is it possible that the words have been fulfilled which represent Christ coming in the clouds of heaven, or those terrible convulsions in the natural world, and the signs in the sun and moon which precede His advent? If *γενεα* means simply a generation in the ordinary acceptation, then they have been fulfilled; but if in the sense of race or people, then they have not been fulfilled. The Jews were referred to, and they have been kept a separate and distinct people for more than eighteen centuries—a standing miracle in proof of God's word. Translate *γενεα* *race* or *people*, and all the difficulties of this passage disappear; and that this is the true meaning is not only evident by the miraculous preservation of the Jews, but from the context—"Heaven and earth shall pass away, but My words shall not pass away"—plainly implying that all of His words must be fulfilled up to the time of the end, the final consummation. That this is the correct rendering we have the authority of such theologians and scholars as Dean Alford, Dr. Stier, Dr. Clark, Mede, and others, and in several places in the New Testament the word must bear this meaning. *Vide* Luke xvi. 8, xxi. 23; Phil. ii. 15. In Luke xxi. 8 the evangelist uses the word *λαο*, which would seem to interpret his meaning in the thirty-second, making *λαος* and *γενεα* synonymous.

But permit me now to call attention to two or three passages where it would certainly appear that the translators were influenced by a Calvinistic bias, which is not at all unlikely, not only because the king himself was educated a Scotch Presbyterian, but because there was quite a large mixture of the Puritan element in the commission. In Heb. vi. 6 the apostle, having described in the strongest possible language the experience of persons converted from sin and renewed by the Holy Ghost, says, according to the present version, "If they shall fall away," etc. This makes the case, of course, hypothetical, and hence the argument is frequently made by the predestinarian that this is only a supposi-

tion of the apostle, that if they should fall away they could not be renewed, yet that he really did not mean to teach that such a falling away was possible. But in the original there is no *if* at all; the phrase is in the participial form, *και παραπεσοντας*, and the literal translation is *having fallen away*. Dr. MacKnight, the commentator, though a Presbyterian and strong Calvinist, yet translates the passage *have fallen away*. The *if* was inserted by Beza. Why? Dr. Clark says, so as not to contradict the doctrine of the final perseverance of the saints. A very comfortable doctrine, no doubt, for those who believe it, and believe themselves to be the saints, yet not taught here.

Take another passage. In The Acts of the Apostles xiii. 48, according to King James's version, we read, "And as many as were ordained to eternal life believed." Now, according to this translation, faith is predicated upon the ordination—only those believed who were ordained to believe; and if the translation is correct, we certainly have here the strongest meat of Calvinism. But is it correct? Does not the Calvinistic bias crop out here? The original is *και εριστευσαν δοκι ησαν ταγαμενοι εις ζων αιωνιον*. Now, this is the passive voice, and may be rendered, *As many as believed were ordained or set in order to eternal life*, *ταγαμενοι* being a military phrase, referring to the arrangement in ranks.

This rendering, too, would be in entire harmony with the whole teaching of Christ and the apostles, who make faith always the condition of discipleship. It is no doubt true, as some assert, that even the present rendering does not, in view of the meaning of *ταγαμενοι*, necessarily teach predestination to eternal life. Nevertheless, it reverses the whole order of salvation as elsewhere taught, making, as I have said, ordination to precede faith, and hence violating free agency. The simple question is, Do men believe because ordained to or arranged for the Lord's service; or do they arrange themselves or enlist in the ranks because they believe? One thing is absolutely certain, that only the men who *believed*, as they listened to the preaching of Paul on the occasion here referred to, enrolled themselves as soldiers in the army of Christ, while those who disbelieved scoffed at his doctrine and stirred up the people against him and Barnabas. Dr. Whitby says this passage may be rendered, "As many as were well disposed believed to eternal life." Another distinguished writer, Markland, translates the phrase in these Latin words: *Et fidem professi sunt quot quot (tempus-diem) constituerant in vitam aeternam*, which may be rendered as follows: *How many soever professed the faith (day by day) had arranged in order for eternal life*, or, in other words, had joined the ranks.

Another passage bearing on the same point is found in Acts ii. 47, where *τοις σωζομενοις* is rendered "should be saved," instead of *saved*. The simple and literal meaning is that believers were placed in a state of salvation when added to the Church, while the translators make it refer to the future, to salvation completed. Again, a passage of similar import we find in Eph. ii. 10. In King James's version it reads, "For we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Here, again, the Calvinistic bent seems to crop out; for the ordination refers to the persons and not to the works. But in the Prayer Book we say, in the prayer at the close of the Holy Communion, these words, evidently referring to this passage in Eph. ii. 10: "And we most humbly beseech Thee, O Heavenly Father, so to assist us with Thy grace, that we may continue in that holy fellowship, and do all such good works as Thou hast prepared for us to walk in," which, it would seem, no candid reader of the original would deny is the best. Prepared is not only a better rendering of *προτοιμασεν*, but manifestly refers to the *εργοις αγαθοις*.

I will not, however, prolong this article by further reference to words or texts. It seems to me that sufficient has been said to show that an improvement is at least possible; nay, more, that in some cases, in order to prevent mistake and error, it is demanded. The present version is no doubt admirable, and has wonderfully borne the test of time and criticism. Nevertheless, it is well to remember that it was a growth, that it was the outcome of several previous translations, and that the commission under King James entered into the labors of such men as Wycliffe, Tyndale, Coverdale, and Rogers, who had gone before; and further, that it made its way to public favor and superseded all other translations, not by an act of convocation or parliament, or even by the authority of the king himself, but by its own merits. Nearly three centuries have passed since its production, which then was by no means considered a finality; and it certainly would be very remarkable in view of the great advance, during this time, in philology, especially in its comparative aspect, and in archaeology, especially in regard to those lands covered by the history of the Bible, and also in view of the change in language which makes some of the words of Scripture absolutely unintelligible, if there could not be an improvement, even aside from any doctrinal considerations. But whatever may be the results of the present work, one thing is certain: the translation will have to make its way by its own merits. If it is not superior to the present version, then no ecclesiastical decree can force it upon the people. If it is, on the whole, superior, then it will in time supersede the present one, just as this superseded all before it, though it took many years to do it. There is, therefore, no cause for anxiety or alarm; the Bible itself is not in jeopardy. God's Word will stand in spite of criticism or change. And in view of the eminence of the theologians and scholars in England who have the matter in hand, at whose head is the Archbishop of Canterbury himself, as well as of the men who are co-operating with them in this country, we have a guarantee that nothing will be done rashly or merely for the sake of change. We should certainly deprecate anything like the spirit of the iconoclast, so far as our present version is concerned; yet I think we should be equally removed from that superstitious feeling which seems to regard the translation itself as Divine, and hence any change or modification as sacrilegious. GEO. H. MCKNIGHT.

CHILDREN'S DEPARTMENT.

A BOY'S WAY.

"There's one thing about it," said Will Anderson, stopping, brush in air, for a long look out of the window; "something's got to be done!"

The early morning sunshine was just beginning to touch with soft, warm fingers the fast opening blossoms on the cherry trees. The birds had finished their hair-brushing—yes, and their breakfasts too, for that matter—long before, and were skimming about in the golden light, or stopping on a handy twig just long enough to twitter a few bars of their morning's songs, when, in a moment, with a sudden gurgle of "Oh, dear me, I can't possibly sit still!" they would whisk off for another turn in the balmy air; while the little green leaves fluttered, the blossoms waved, and the dew-spangled grass glittered as only leaves, blossoms, and grass can at seven o'clock in the morning in the month of May.

Just as long as I've been in telling you how it looked out of doors Will Anderson stood, with the brush raised over his curly head, gazing out of the window, and then came back with a start to the business of dressing

in the shortest possible time, still thinking busily, though, and giving himself, sundry bumps and thumps with his brush in his absent-mindedness.

"Father says," he was thinking, "that when boys get themselves into scrapes they ought to help themselves out again, and not expect their fathers and mothers to do it for them. That's all right, of course, and most times I wouldn't mind. But I do wish I could keep out of scrapes. There never was a boy who means to keep out of them more than I do. And then yesterday to have to go and make that promise, and never remember that mamma had taken every single penny that's coming to me this month to pay for that window. It's too awfully mean for anything!" And Will beat his own head with the hair-brush until he had to wink very fast to keep the tears, that would come in his eyes, from falling.

The rest of his dressing went on more quietly, and by the time that the breakfast bell rang his mind was made up.

"I'll tell papa anyhow," he said; then comforted himself with a slide down the banisters and swung himself into the dining-room by way of the door-handle, just as the family were taking their seat at the table.

"Papa," he began, as soon as grace had been said and the oatmeal was being distributed—"Papa, I'm—that is—I"—and then Will buried his face in his glass of milk, very uncertain what he should do next.

His father's "What is it, dear boy? I'm waiting," was very encouraging.

"Well, you see, yesterday afternoon, when I was up by the brook looking for tadpoles, who should I hear but Tom Webber. You know who he is, papa. He's the lame boy who lives in Mill Alley. His mother sews; and they're so poor! Tom hurt his hip last summer, you know, and he's never going to walk again, except on crutches. The reason I heard him before I saw him was because he was having a cry all alone by himself behind a dogwood bush. I wondered and wondered what was the matter, and I was so afraid he'd see me and think that I was peeking! So I began to whistle and make a great splashing in the water. He heard me, and stopped crying just about the quickest of any boy you ever saw; and when I came along he was very chokey and red, and trying hard to fit together the two pieces of one of his crutches. 'Why, what's up?' I said; and says he, 'I got stuck in the mud down there, coming up the path; and when I tried to pull my crutch out, it broke. It's been mended twice before, and it can't be mended again—and what shall I do? Mother says she can't buy me a new pair.' He cried, then, harder'n ever; and I never felt so sorry for anybody in all my life. Something inside of me swelled and swelled till I thought it would burst my jacket, and I picked up that half of the crutch and just threw it as far down into the brook as I could. 'Never you mind,' I said, 'I'll buy you some new ones. I have ten cents every week'; and then I just remembered—when I saw the handle of the crutch bobbing and dancing on the water, and hurrying along down the brook as if it had ten legs instead of none at all—that mamma wanted all my pocket-money for that window, and that perhaps crutches did cost a good deal. Tom says they do. He cried harder than ever when he saw that piece swim off. He said he'd like to know what he'd do then, anyhow, for he couldn't get home without it, and per-

haps his mother could have mended it, after all. I couldn't do anything about that. The crutch was way out of sight, but I cut a thick stick and helped him home; and, papa, what can I do? Wont you ask mamma to let me off, just this one time? and then, don't you believe I could save enough money for the crutch?"

Mr. Anderson looked very grave as he listened to this long story, but he shook his head in a discouraging way, and let his coffee get cold while he thought about it.

"I don't see how I can, Will," he said at last, when Will had twisted his feet around the table-leg in such a double knot in his anxiety, that it is a wonder he ever got them right again without upsetting the table. "I don't see how I can, possibly. If I remember rightly, your last scrape was something very much of the same kind. You smashed Baby Bunting's cart, after promising him a new one, because you didn't care to ride the baby in the garden in such a forlorn-looking thing, and how many months were you paying for the new one I had to buy to keep the baby from breaking his heart? And how about Jerry's kite, and that famous ball you were going to buy for May, and the silk winder for mamma? Ah, Will, you see how it is yourself! I'm afraid there is no help for it. You'll have to find your way out of the scrape this time. I'm very, very sorry for Tom Webber, and I certainly think you ought to get him a new pair of crutches somehow."

Then Mr. Anderson, with another shake of his head, went back to his coffee, and poor Will knew that nothing more could be said.

It was a heavy heart that his usually very light heels carried out of the dining-room, and through the garden, down to the river's bank, where he stood turning over the jack-stones in his pocket and his valuables in his mind, trying to decide whether anything that he could really and truly call his own was worth selling.

But though he went over and over again the merits of sundry banged, battered, and dog-eared books, a large assortment of base-ball clubs and hookey sticks, of last year's skates, and the remains of a sled, nothing seemed very hopeful, and he was feeling more discouraged than ever, more hopeless, helpless, and, if he had not been eleven years old, more like crying, for there was such a queer, choking lump in his throat when he remembered Tom's helplessness, when from the opposite bank of the river there came a cheerful shout, and he saw the two Marvin boys waving their hats to him.

"What have you got?" he shouted, as the boys held up two fat, broad-mouthed bottles for his inspection.

"Pollywogs. Come over!" they shouted back again, and, forgetting all his sorrows, Will ran to the flat-bottomed, untip-overable boat he called his "Mary Ann," and poled himself over to the other side.

"Nice fellows, aren't they?" Bob inquired, as he gave his bottle into Will's uplifted hands. "Just set you off, won't they? How much 'll you give for the whole lot?"

"They're regular beauties," answered Will, eagerly watching the pollywogs as they flew around and around their glass house. "I'll give you—No, I can't, either—I say, boys, do you want to buy my aquarium?" It came out in gasps, in a queer, jerky fashion, as if the words stuck somewhere, and "aquarium" worst of all. The two boys opened their eyes, looked at one another and then at Will,

as if they could hardly believe their ears, much less that he really *meant* what he said.

"Whew-w-w!" whistled Jack, at last. "What's up now? Has anything got away and you want to sell the tanks? Why, we'll help you collect some more things if that's what's the matter," went on the kind-hearted boy, seeing Will's look of distress.

"Oh, it isn't *that*, boys," Will said, struggling hard to swallow his tears and not succeeding very well. "It's Tom Webber."

But while the Marvin boys are looking more surprised than ever, and Will is telling them his woes, *I'll tell you* about the aquarium.

It was begun, Will used to say, "ever so long ago, when he was a little boy," and found the first little spotted toad that had rained down in a hard shower that summer, and had continued through fair weather and foul, base-ball fevers and pedestrian matches. The turtles had waxed fat and frisky, the fish had grown tame and flourished in their rough board tanks, as, perhaps, they never do in their elaborate glass cases in large aquariums, and the whole thing was the special pride and joy of Will's heart. He had collected all its inhabitants himself. No wonder his heart sank when he thought of giving them up. The boys were very much interested and very sympathetic, and—shall I mention it?—just a little bit glad that there was a chance of owning this wonderful aquarium. They put their heads together, counted their pence, and their prospects of more before the summer was over.

But there was no help for it. Their united funds and prospects did not amount to two dollars, and two dollars Will must have. There could be no aquarium for them.

"I'll tell you what to do," said Jack, when he had recovered from his disappointment a little. "Advertise your aquarium for sale. My father says all the money that is made nowadays is made by advertising. We'll help you print the handbills. We'll send one to every boy in town that's got any money."

I have laid away in my desk one of those famous handbills now. Yellow it is, and getting a little musty. Will himself, now a grown-up young gentleman, found it the other day, and laughed over its big, straggling letters and important wording. But it was

serious enough business to him then, and if a few very salt tears weakened the ink which he was distributing with such a lavish hand over the paper, who can wonder? Here is a specimen:

GREAT AUCTION OF TURTLES, MINNEY FISHES,

And Other Curiosities too Numerous to Enumerate, on the Premises of

W. G. ANDERSON, JR., 106 West Forest Place,

Beginning Saturday Afternoon,
and Continuing Until Everything is Sold.
For a Charyitable Object.



A GOOD DAY'S SPORT.

Will's heart was much comforted by these wonderful productions, and it was almost with pride and satisfaction that he arranged the shells which adorned the centre of the largest tank for the last time, and poked out the small turtles from under the stones, where they had taken refuge from the gaze of the admiring throng.

For the boys came in throngs, literally, to attend this sale, the fame of W. G. Anderson's aquarium being spread abroad, not only through the whole town, but out as far south as the Beaches, and west to the Centre, five miles away.

Boys in straw hats, in caps, and almost no hats at all streamed in at the carriage-gates and wandered admiringly around the tanks.

Will had made them all himself on pleasant Saturdays and odd moments after school. The shells were his own picking up and the stones his own choosing. Will was quite a naturalist, too, and it was really quite an instructive lecture he gave the boys on the habits and lives of each of the tenants of his aquarium.

Bidding was brisk; turtles went off rapidly; fishes changed hands swimmingly, and green frogs brought much larger prices than their owner's wildest hopes had dreamed of. For boys have large, warm hearts of their own, and when the "charyitable object" had been explained to them they all were anxious

to have a finger, or rather a penny or a ten-cent piece, in the pie.

By sunset, so willing had been the boys to buy, not a fin or a claw remained except the old bachelor, Mr. Snapping Turtle, who lived in a barrel all by himself, and who snapped and snarled at all attempts to carry him off, so that the many bidders retired, sucking their well-pinched fingers, quite discouraged.

When everything was sold, the boys had straggled off in knots of twos and threes, and nothing remained but the trampled grass, the empty tanks, and the cross old turtle. Will was lonely enough. The choking feeling came back again, and was harder than ever to swallow when he sat down to count his gains.

The small marble-bag was very heavy and full of pennies, ten and five cent pieces. Quite a fortune, it seemed to Will, as he poured it out upon the dining-room table at supper time.

Two dollars and twenty cents, his father counted. "Quite enough to buy the crutches and have a little over toward the new aquarium. You have been a brave boy, Will, to fight your way so well out of your troubles. Take warning, dear, and while remembering always that you must do all you can, even denying yourself to help other people, never make rash promises which you must ask other people to fulfil.

So, the other day, when Will found the old handbill, he laughed and said: "That was a good lesson my father taught me. I'd like to have other youngsters know about my turtle sale. But those were not the last turtles I ever owned. Oh, no, indeed. Do you know

that the last time I was in East Medway I met a turtle lumbering up from the river that had W. G. A., 186—, carved upon his shell, and that was a good while after the days of the aquarium."

THE CHILDREN'S HOUR.

It is the time between the dark and the daylight which our New England poet has so aptly called "The Children's Hour." (You must ask mamma to read to you that lovely little poem, for I know you will like it.)

The frolicking time is over. Again and again mamma has hushed the little noisy lips which are begging to be told of the time when she was a little girl no larger than they.

Now, mamma dear is ready, so suppose you and I draw our great easy chairs up to that bright fireside, and listen to the story with those other expectant little ones.

MAMMA'S STORY.

"Perhaps you never knew it, but everybody used to call me Saidee, unless they said, 'Saidee and Carlo,' for Carlo was my dog, and a most faithful companion was he, following wherever I went. Carlo's birthday and mine were on the same day, so he had to have a birthday-cake just like mine. I hope I was more polite than he in the manner in which I ate my cake, for he would eat his up in two mouthfuls, almost without chewing it at all. I often tried to teach him better, but I am sorry to say he would never learn. I trust you, my dear little ones, will always try to learn what mamma wants to teach you, or you will be no better than Carlo, and he was only a dog.

"When Carlo and I were five years old, I was a very naughty little girl, and would run away and make everybody a great deal of trouble. One day I shut poor Carlo up in the closet because I had been very cross, and my mother said I should not go out to play. I made up my mind to disobey her and run away. I did not dare to let Carlo know it, for when I was putting on my hat he would always show his delight by a number of short, sharp barks, and everybody then knew that we were going out.

"As soon as poor Carlo was safely imprisoned, I took my hat and cloak and ran downstairs, out of the front door, and on and on down the path which led to the woods, for right behind grandpa's house was a grove, and beyond that a large field of grain which was taller than I.

"When I reached the woods and could hide behind some bushes, I sat down on a mossy stone to rest a while. In a few minutes I decided to follow a squirrel I saw jumping from limb to limb above me; so, after what seemed to me a very, very long walk, I came to the edge of the woods, when the squirrel disappeared suddenly. I think he must have had a saug little house in one of those large trees. A little way off I saw the golden grain rolling like waves of the sea, so I thought, of course, it would be as much fun to dash into it as it was the summer before to dash into the real sea when I was at the sea-beach. On I went, shutting my eyes and making a plunge. When I opened my eyes again there was nothing but tall, bobbing heads of wheat around, and I could not tell which way I came in. How I wished for Carlo! But having a brave heart, I determined to try to find my way out; instead of doing that, I went farther and farther in. At last, footsore and weary, I laid down to rest and dropped to sleep; when I awoke I could see the stars

twinkling above me. Oh, dear! how frightened and hungry I was! After a long cry, I thought I never, never would be so naughty again, and knelt down and asked God to send my own dear papa to take me home. I had hardly said "amen" when I heard Carlo's bark. In a minute he bounded toward me, and right behind him was papa, who soon took me in his arms. I wondered if it was because I had been so disobedient that those great, big tears were on his cheek. (Do you believe it was?) Very soon I was on mamma's comfortable lap, and how good that bowl of bread and milk tasted! When many kisses and promises for the future had been given, the dimpled hands were reverently folded, and a simple prayer was offered up to thank 'Our Father' for His loving, watchful care.

"When I was six years old it was decided that it was time for me to go to school. Mamma bought me the dearest little lunch-basket (all red and white), and I started off as proud as I could be. I confess my heart rather failed me when I kissed mamma good-by, and promised to be a good girl and mind the sweet-faced teacher who showed me the pretty little primer that I was to learn my letters from. It was not many days before I became very happy at school, and every day one might see me running along with Carlo, for he always went with me, hurrying to get to school. It seemed very funny to me that 'Miss Annie,' my teacher, didn't make Carlo say his A B C just as I did. Sometimes Carlo was greedy, and would take a piece of bread or cake right out of one of the children's hands when they were eating their lunch, and swallow it down without even saying 'thank you.' Although I liked school, I was glad when Saturday came; then I generally played at keeping house with some of my little neighbors under a wide spreading tree. And what a large ovenful of nice dirt pies, with stones for plums, we had; and such beautiful crockery we had in our closet, for cook very kindly saved us all the dishes that were broken, and these were just the thing to give variety of shape to our pies and cake. Mr. and Mrs. Spriggins and their children, my doll family, had a party every Saturday; they seemed to enjoy the delicacies made of mud and sand as much as little boys and girls do those made of sugar and spice, and everything nice. If it stormed on our weekly holiday, mamma would let us go up in the attic, where we could get some long dresses, in which we would dress ourselves and have all sorts of fun, making believe we were queens and ladies of renown.

"Saturday afternoon was always devoted to learning my Sunday-school lesson, for by so doing I was sure of having my teacher say, 'Very well, Saidee dear,' and then I knew she was pleased with me, and that God would bless me if I tried to do what my teacher wished. Amid my many sunshiny days came one very dark one, for Carlo came in one morning looking very downcast; and although he tried to wag his tail when I spoke to him, he soon laid down and died. Some wicked, cruel man had given him poison. With many bitter tears, I, with the help of the gardener, buried him at the foot of the garden path. And this is what I put as an epitaph on his headboard:

'SAIDEE'S DOG CARLO.

DIED IN JUNE, AGED 9 YEARS.

'Poison it was that killed my pet,
So full of frolic and play;
This faithful friend I'll ne'er forget,
But think of him every day.'

"Hark! there is papa's footstep; run and greet him with one of your sweet kisses."

Away they scampered to see which would kiss papa first. Now we must say good-by, or we will not be invited again.

CONFIRMATIONS.

IOWA.—Ackley, 4; Mason City, 4; Charles City, 6; Pleasant Valley, 3; Cresco, 10; Decorah, 14.

CONNECTICUT.—Norwalk, 22; South Norwalk, 17; Fairfield, 5; Wolcottville, 31.

MISSOURI.—Chillicothe, 5; Amazonia, 1; St. Joseph, 9; Plattsburg, 1; Platte City, 2; Weston, 1.

PERSONALS.

The Rev. C. Collard Adams has resigned the rectorship of St. Luke's church, Lanesboro, Mass., and removed near Pittsfield, Mass.

The Rev. G. W. Dumbell's address is St. Philip's rectory, Palestine, Texas.

The Rev. Hall Harrison's address is Ellicott City, Md.

The Rev. H. D. Jardine has accepted the rectorship of St. Luke's church, Kansas City.

The Rev. J. G. Laurance has returned to England.

The Rev. T. F. Martin has removed from Berryville, Va., and taken charge of St. Ann's church, Edgefield, Tenn. Address accordingly.

The address of the Rev. D. McManus is Pillow's Station, Phillips Co., Ark.

The Rev. Stevens Parker, D.D., has accepted the presidency of Racine. His election was received most cordially by the alumni, the faculty, and the students, for he was the intimate personal friend of the late president, had manifested his friendship as well as his interest in the college by giving himself up to the raising of a De Koven endowment, and had attached the students to himself during his many visits to Racine.

The Rev. Leon Pons has resigned the rectorship of the church of St. Esprit, New York.

The Rev. W. H. Tomlios has resigned the mission work at Stone Ridge, High Falls, and Rosendale, N. Y., to take effect June 10th.

The Rev. Oliver Perry Vinton has returned from the South restored in health, and may be addressed at 226 North Eutaw street, Baltimore, Md.

The Rev. R. Wainwright, late of Duluth, Minn., has accepted the appointment of clerical secretary of the Diocese of Nova Scotia. Address Diocesan Room, 54 Granville street, Halifax, N. S.

The Rev. C. W. Ward has accepted a call from Grace church, Grand Rapids, Mich. Address accordingly, after Whitsun-day.

The Rev. Dr. George Worthington, having returned from Europe, may be addressed at St. John's rectory, Detroit, Mich.

The Rev. Paul Ziegler has become rector of St. Peter's church, Detroit, Mich. Address 352 Howard street.

APPEALS.

SHARON MISSION.

We appeal to our friends throughout the Church to purchase seeds of us liberally the present season. Catalogue sent free of 509 varieties vegetable and flower seeds and bulbs—sold to build our chapel. Twenty packets choice assorted varieties vegetable or flower seeds \$1.

We supply destitute Indian and other missions free of charge. Their orders solicited; also contributions to aid in this work. Address, Sharon Mission, Sharon, Walworth county, Wis.

ACKNOWLEDGMENTS.

THE CHURCH OF THE HOLY CHILD JESUS, TOMKIN'S COVE, N. Y.

Gertrude and Eldridge Thomas, \$5.00; Paul Mangelsdorf, 32 cents; Agnes, Katrina, Otto, and Wilhelmina, \$1.79; Miss Blanche Bérard, \$5.00; M. M. S. Bridge-ton, N. J., \$1.00; E. C. G. Santa Fé, New Mexico, \$1.00; A Friend, 50 cents; 1.25 cents; junior class of Fort Preble Sunday-school, Fort Preble, Me., \$3.00; S. H. R., \$2.00; in memory of Marie Granade, \$5.00; in memoriam, F. Nelson, \$5.00.

EDISTO ISLAND, S. C.

I gratefully acknowledge the following contributions to our church building: Miss Alice Brodie, Henderson, N. C., \$1.00; E. C. G. Santa Fé, \$1.00; also, through the Rev. Dr. Hall, from Lieut. Edw. Davis, Fort Niagara, \$5.00; Miss Delia Brush, Brooklyn, \$2.00; Miss H. C. Neale, New Haven, Conn., \$2.00; Anonymous, \$1.00; church of the Holy Trinity, Brooklyn, \$20.00.

Mrs. R. J. LA ROCHE,

Edisto Island, S. C.

AVOCA, BERTIE CO., N. C.

It is with much pleasure and gratitude that I acknowledge the following contributions in response to an appeal for aid toward erecting a church. Would have done so earlier but for irregularity in the mail service: Miss C. C. Cleveland, Marietta, Ga., \$1; Mrs. R. A. Fisher, Philadelphia, \$5; A. Member of Christ church, Tarrytown, N. Y., \$5; A. A. Holly, Stamford, Conn., \$1; Two Friends, New Haven, Conn., \$7; Mrs. Wm. Buckley, Southport, Conn., \$5; Miss C. M. Buckley, Southport, Conn., \$5; E. G. C. Santa Fé, New Mexico, \$1; C. Mc—, Grand Rapids, Mich., \$1.

Mrs. C. CAPEHART.

Avoca, Bertie Co., N. C., May 9th, 1879.

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Contributions in behalf of the work of the Church in Mexico are earnestly solicited, and may be forwarded to the treasurer of the league aiding that work, Miss M. A. STEWART Brown, care of Brown Bros. & Co., 59 Wall Street, New York.

MURRAY & LANMAN'S FLORIDA WATER.—We earnestly urge every purchaser to ask for that which is prepared by Messrs. Lanman & Kemp, New York, who are the sole proprietors of the true perfume. All other so-called Florida Waters are only ordinary Colognes.

HEARING RESTORED.—Great invention by one who was deaf for 20 years. Send stamp for particulars. JNO. GARMORE, Lock Box 905, Covington, Ky.

DEAFNESS RELIEVED—without pain. For particulars address VERRY & HARPER, Madison, Indiana.

A memorial brass tablet will be erected this week in St. Mark's church, Philadelphia, bearing the following inscription: "The eight bells in this tower were placed here to the glory of God, A. D. 1876-78." Three of them are memorials to "John Edgar Thomson, obit A. D. 1874"; "Maria Louisa Moon, obit A. D. 1861"; "Mrs. Elizabeth Bowen, obit A. D. 1875." One was the gift of the Sunday-schools. The others were provided by offerings of the parishioners and friends of the parish. "Let everything that hath breath praise the Lord." It was designed by C. M. Burns, architect, Philadelphia, and handsomely executed by Messrs. Cox & Sons, London and New York.

Readers of THE CHURCHMAN are referred to the advertisement in another column of Messrs. Fuller, Warren & Co., who are the leading manufacturers at Troy, N. Y., of fire-place heaters, furnaces, and ranges, of which some five or six thousand of each are in use throughout the country. Descriptive circulars, showing the superiority of their furnaces over others yet introduced, may be had by addressing them at either of the following named cities:

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A CHURCHWOMAN, who has had experience as a resident governess, wishes a situation in a family in the same capacity. Can teach the common English branches and French. Address J. R., 58 church street, "The Home," Hartford, Conn.

A CLERGYMAN'S SON, who would like to share with another a handsomely furnished room, including board, in a clergyman's family, to be treated as a member of the same, may address "CLERIGIOUS," 2 Bible House. The best of references given and required.

A YOUNG LADY desires a position as companion to a child or elderly lady. Has lived abroad for several years; is a French scholar; speaks German a little; would prefer accompanying a party to travel. Address G., THE CHURCHMAN Office, 47 Lafayette Place, N. Y.

WANTS.

A CLERGYMAN wishes an engagement as rector or assistant. Address CLERGYMAN, THE CHURCHMAN Office, 47 Lafayette Place, New York City.

A MARRIED LADY, pleasantly situated on the Hudson, and thoroughly competent, would, next autumn, take the entire charge and education of as many as four children, or backward youths, of either sex. Address A. C., THE CHURCHMAN Office, New York.

WANTED.—A position as tutor, by a graduate of Trinity College, who has had four years' experience. Address the Rev. JOHN WILLIAMS, Middletown, Conn.

WANTED.—The Rev. W. P. KRAMER, of Christ church, New Orleans, La., is willing to take a parish for the summer (three months) in or near New York, Boston, Philadelphia, or Baltimore.

WANTED.—A position as Governess or Companion and Assistant Housekeeper. References. "GOVERN-ESS," THE CHURCHMAN Office, 47 Lafayette Place, New York.

WANTED.—An English lady, who teaches English, French, German, and Music, desires an engagement for the holidays. Address "A. E.," THE CHURCHMAN Office, 47 Lafayette Place, New York.

WANTED.—A clergyman of Southern Ohio, in good standing, and with high references, desires the temporary charge of a church in the vicinity of New York for the summer months of July and August, and perhaps September. Address the "STANDARD OF THE CROSS," Cleveland, O.

WANTED.—A young gentleman, well recommended, can have, in an excellent location, South Brooklyn, a choice room, with board, in a clergyman's family, to be treated as a member of the same, by addressing CLERIGIOUS, 2 Bible House.

SUMMER BOARD.

AT LUZERNE, N. Y.—THE WAYSIDE HOTEL, the only hotel on the lake, one hour from Saratoga Springs, and 12 miles from Lake George, will open June 21st, at very reasonable rates. Thirty boats for the use of guests. For June the trout dinners will be a specialty. Several beautiful and picturesquely furnished cottages for the season or month. Apply by letter or in person to T. FARLIN, Superintendent, Wausie, Luzerne, N. Y.

CAHILL HOUSE, Asbury Park, six miles south of Long Branch. The above new and commodious house will be opened for the reception of guests by Mrs. M. D. CAHILL on June 10th, 1879. The situation is one of the most desirable in Asbury Park, being but two minutes' walk from the beach and popular bathing grounds. The house is surrounded by wide piazzas and balconies, and has been elegantly furnished throughout, each bedroom having spring beds, gas, etc. Every convenience for the comfort and pleasure of the guests will be carefully studied. A coach will meet the arrival of every train, and convey the guests to the house FREE OF CHARGE. Rooms may be engaged, and further information obtained of Mrs. M. D. CAHILL, 134 Arch street, Philadelphia, where her large double house, containing over thirty rooms, is open all the year round for permanent and transient guests.

CATSKILL MOUNTAINS, Palenville, Greene Co., N. Y. One large and two small rooms to let for the season, with board, in the family of a physician. Address as above, Box No. 9, Palenville, Greene Co., N. Y.

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Tuition, board, laundry, etc., for the session, \$100; in
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